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STUDIES IN THE SEPTUAGINTAL TEXTS OF LEVITICUS

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ARTICLE IX.

STUDIES IN THE SEPTUAGINTAL TEXTS OF
LEVITICUS.

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I.

FOR the study of the Septuagintal text or texts of Leviticus we depend on four groups of authorities — MSS., versions of the LXX, citations in patristic and other ancient writings, and extant Hexaplar notes. Each one of these is encumbered with peculiar difficulties, and the final result of a presentation of their evidence is generally to leave a feeling of hopeless bewilderment in the mind of the inquirer. Nevertheless, from time to time one lights on some more or less satisfactory clue which helps to unravel some part of the tangled skein; and it is with the result of such clues and with their use that the present inquiry is concerned. I stumbled on one while examining Leviticus xvi. for another purpose, and was led to look into the matter further by the results I there obtained.

It is necessary, first of all, to glance at the history of the Septuagint. The greatest landmark is the edition of Origen known as the Hexapla, from its six columns, giving the Hebrew text, a Greek transliteration, and the four versions of the LXX, Aquila, Symmachus, and Theodotion. Origen patched and mended the Septuagintal text, with the help of the other versions, to bring it into accord with the Hebrew text of his day; and in the process he used asterisks to denote additions to the old Greek, and obels to mark passages

found in the Greek but not in the Hebrew. We know of two important later recensions: those of Lucian, used in Syria, etc.; and of Hesychius, which had currency in Egypt. There was, further, an edition, on the basis of the Hexapla, by Eusebius and Pamphilus. Quotations in authorities before Origen should give us a pre-Hexaplar text, and later the fathers of Antioch should quote Lucian, and the Egyptian fathers (notably Cyril) Hesychius. Thus we ought, theoretically, to find three main types of text in our MSS., and be able to connect these with versions and fathers; while a fourth type of text should be attested by the earlier quotations. In practice this is not altogether the case.

The first qualification to be made is not very serious. We sometimes find in older authorities readings which are attributed to a later translator or editor; e.g. Philo will present the text of the later Symmachus. Such instances merely suggest that the known translators often used earlier materials. Similarly Lucian no doubt presented an edition of the text that had been current in Syria before his time, and Hesychius presumably incorporated earlier Egyptian readings.

There are, however, more serious matters. Our MSS. have suffered from all the usual faults of a MS. tradition; but, in addition, we have many instances of MSS. that appear to represent a blending of two forms of text. It would be so natural for a priest to go from one country to another and to correct or annotate the Bible he had brought with him from some local text, that we cannot wonder at this. Such cases have naturally given us some curious texts; but by grouping the MSS. we can often make the necessary allowances for this. For example, in Leviticus, F and 1 present closely cognate texts; but two other MSS. that may be classed with the Hexaplar group—k and m—often agree with

them. It would seem, therefore, that these have been copied from MSS. in which the F1 text had been brought more or less into accord with the Hexaplar type. And this may be used further: when F and 1 disagree, the testimony of k and m, if not purely Hexaplar, may show us which of the other two has preserved the original reading of the recension.

The Hexaplar text is the easiest to trace, particularly in passages where G is extant; but the non-Hexaplar MSS. fall into many more than two groups. Accordingly it is necessary to trace the groups and then to study their mutual relations. It will be found that some groups are frequently found together, while others appear to be antipathetic.

At this point it is right to make some mention of the attempts to trace the text of Lucian. Lagarde thought he had found it in a group of MSS. that are represented in the larger Cambridge Septuagint by bw. This has, however, recently been challenged by Dahse and Hautsch,¹ and the latter has shown, by the citations of the Antiochian fathers, that bw do not contain their text. He himself is at fault in his attempt to trace Lucian in Genesis from these materials, because he unfortunately worked on the larger Cambridge Septuagint, which does not collate 20 of Holmes. The latter, however, says that this MS. contains "ipsum, ut videtur, textum quem habuit Chrysostomus in codice suo." Accordingly it would appear that a good modern collation of this MS. (which contains Genesis only) is essential to any inquiry into the Lucianic text. It is certainly worthy of note that in the first sixteen verses of chapter xlviii. there are no fewer than three instances of characteristic readings in which 20 and Chrysostom stand alone against all the other authorities; viz. ver. 1,

¹ E. Hautsch, *Der Lukiantext des Oktateuch: Nachrichten von der Königlichen Gesellschaft der Wissenschaften zu Göttingen*, 1909, pp. 518-543.

λαβων for **ἀναλαβων**; ver. 6, **ἀ** for **օσα**; and ver. 16, **εὐλογησει** for **εὐλογησαι**. I have not pursued this inquiry further.

In the last four books of the Pentateuch Hautsch finds that gn, dpt, and to some extent 1, also 74 and 76, appear to be Lucianic. I think he is wrong in lumping together the four books, for the grouping of the MSS. in Exodus does not altogether hold in Leviticus, and as to 1 his evidence is very weak; but it is important to remember his conclusion as regards gn and dpt. Dahse, on the other hand, believes that in Genesis fi(^{ia})r represent Lucian, and egj Hesychius. Others say that dpt are Hesychian. They may contain some Egyptian readings, but Hautsch's work appears to me to be fatal to this contention. In these circumstances a fresh investigation is certainly not out of place.

If there is difficulty with the MSS., there is at least as much with the versions. Nothing would be more natural than that missionaries making a rendering into a fresh language should compare various editions of the Greek or even Hebrew texts with a view to getting the best Bible possible for converts. It is an ancient conjecture that the Bohairic and Sahidic represent Hesychius; but, apart from differences between the two versions, neither of them corresponds at all generally with any extant MS. or group. In point of fact, nobody even knows whether they were made before or after Hesychius worked. The investigator soon finds that no version gives a pure Septuagintal text, uninfluenced by the later Hebrew; and that, on the other hand, probably no version fails to contain some pre-Hexaplar readings. Some of the versional readings may, further, be due to later corruption of the version itself, and others to the difficulty of rendering precisely into another language paraphrastic translations or additions for the sake of insuring clearness, etc.

The patristic evidence is extraordinarily unsatisfactory. The fathers seem to have quoted very largely from memory at the best of times, and it is quite common to find a writer citing the same text differently on two or more occasions. Cyril in particular is a notorious offender. Then, too, the patristic writings are themselves in a doubtful textual condition, and may often have suffered through scribal carelessness or zeal. Indeed, the whole inquiry rests on the most unsatisfactory basis, and it is only by doing the actual work that one can discover what is and what is not feasible. So many cautions have to be observed, and the difficulties are so numerous, that the progress made is necessarily very slow. In my own work I have benefited largely by what has been done by my predecessors, and particularly by Dahse's published work. I understand that in *Leviticus* Dahse has in some cases reached the same results as myself independently, — indeed, he has anticipated me by several years. But as, at the time of writing, his work on *Leviticus* is not yet published, and we differ to a very considerable extent, I have thought it best to go on without reference to him. The exact range of our agreements and differences is unknown to me; but I think it will be found that we hold very divergent opinions on the ascription of different groups to the Lucianic and Hesychian recensions.

The evidence of Hexaplar notes is meagre, and, like our other authorities, subject to a certain amount of corruption. Nevertheless, it affords some valuable material.

The problem of referring the types of text represented by the non-Hexaplar groups of MSS. to the recensions to which they respectively belong (which must be the first step towards recovering the original texts of those recensions from these groups) appears insoluble at first sight, but yields

to treatment with careful study. If we eliminate the ordinary cases of corruption due to the well-known sources of error, we shall find that the groups when compared afford us numerous resemblances and differences. Such resemblances may be due to (1) Hexaplar or Hebrew influence, (2) common descent from a particular recension, (3) correction of a text belonging to one recension from a text belonging to another recension, (4) the preservation of pre-Hexaplar readings in groups belonging to different recensions where the other groups have been accommodated to the Hexaplar text. This looks bewildering; but in practice it is not always difficult to disentangle the cases, and for two reasons. On the one hand, the MSS. of the Hexaplar group and the Massoretic text usually make it easy to discern what resemblances are due to the first cause. On the other hand, the number and quality of the resemblances and the general character of the groups are of great assistance. If, after finding that a particular group agrees in some twenty non-Massoretic readings with the Lucianic versions and fathers, we suddenly discover an instance where it joins an Egyptian version or group in presenting a non-Massoretic reading while our other witnesses agree with the Massoretic text, we may safely conclude that the reading is pre-Hexaplar and not specifically Lucianic or Egyptian, and this conclusion will be strengthened if the reading is found in a pre-Hexaplar authority such as Philo. On the other hand, readings that are found only in witnesses commonly Lucianic or commonly Egyptian will presumably be Lucianic or Hesychian as the case may be. We shall have occasion to watch these principles in operation when we come to the tables of readings, and accordingly I think it unnecessary to cite examples at this stage.

The larger Cambridge Septuagint is the basis of our work,

and the MSS. are accordingly cited by its notation. The uncials are designated by capital letters, and thirty cursives by the twenty-six letters of the alphabet and a_2 , b_2 , c_2 , d_2 , respectively. There is, however, one complication. In Genesis, b denotes 19 of Holmes, and where it was wanting the Cambridge editors cited 108 under the symbol b . From Exodus onwards, they decided to cite both MSS. regularly, and accordingly use b to denote their agreement. Where they differ, 19 is cited as b' . Where a MS. has been corrected, the original reading is indicated by an asterisk. In the case of BAF a superlinear 1 denotes corrections by the original scribe, and superlinear a , b , etc., later hands. In other MSS. the superlinear a denotes corrections by the same or an approximately contemporary hand, and superlinear b corrections by a later hand. The patristic abbreviations present no difficulty. With regard to the versions, for the Bohairic superlinear l and w denote, respectively, the editions of Lagarde and Wilkins; for the Sahidic, superlinear c and m those of Ciasca and Maspéro; for the Ethiopic, superlinear c and f Dillmann's MSS. C and F ; and for the Latin, superlinear r , v , w , and z signify, respectively, Robert's edition, Vercellone's *Variæ Lectiones*, Ranke's edition of the Würzburg palimpsest, and the Munich palimpsest.

In Leviticus the principal non-Hexaplar groups of MSS. are, roughly, as follows: BAyNha₂, Fl, gn, dpt, ejsvz, bw, fir, qu. The best authority for the Hexaplar text is G where extant, and it is supported in varying degrees by Mackmox. Of these, m and (to a less extent) k agree largely with Fl, suggesting that texts of this type were corrected from Hexaplar texts and from the ancestors of these cursives; c has similar affinities to bw; while other relationships will emerge as we proceed. This first grouping is intended to be merely

approximate. It is evidenced by the tables, which are printed to illustrate other points as well and therefore need not be proved separately. For convenience, I cite b₂ with the Hexaplar group.

One other matter requires mention before we proceed to the actual readings. For some reason, quite a number of authorities change in character at the beginning of Leviticus. Thus Dr. Swete writes of the Armenian: "Mr. McLean, who has collated the greater part of the Octateuch, informs me that the Armenian shows a typical Hexaplar text in Genesis and Exodus, agreeing closely with the Syriaco-Hexaplar version, and in varying degrees with the MSS. that compose the Hexaplar group. The Hexaplar element [he adds] is much less in evidence in Leviticus, Numbers, and Deuteronomy, but again appears strongly in Joshua, Judges, and Ruth."¹ There are many other instances. For example, the MS. g to a great extent goes with ej in Genesis-Exodus, giving a group ejg; but in Leviticus we have to deal with gn as one and ejsvz as another. B and A are members of a group BAYNha₂ in Leviticus, but I doubt whether this holds in Exodus. The following table, which I have compiled for the purpose of tracing the MSS. which appear to present Egyptian readings in Exodus xxxii.-xxxiv., certainly does not favor the hypothesis. On the contrary, it suggests that, except where one or other is influenced by the later Hebrew, Baho form a group. Why so many witnesses change in character at the end of Exodus is a question I cannot answer. Possibly it has some connection with the fact that the Greek Church seems to have taken no lessons from Leviticus, except in chapter xxvi. It may be that those who desired a text of a particular type for church use in the case of Genesis and

¹ *Introduction to the Old Testament in Greek* (2d ed.), p. 119, n.

TABLE I

Reference	Reading of M. T.	Egyptian variant	Authorities presenting Egyptian variant	Other Septuagintal readings where material	Authorities presenting such readings
Exod. xxxii 3	their (ears)	(ears) of their wives and of their daughters	x 14, 16, 71, 77, 130	of their wives	Ay F ^a M(mg)c gn dpt ejsvz fir Arm-ed Cyr
6	on the Morrow	το πρωι	Sahidic	h r	B h a ₂ M a k m x b ₂
7	get thee down	το ταχος εγενθεν καρα- βηθι	Sahidic	B a o r Cyr-ed ½	F*1 bw qu all others.
28	about three thousand men	το πρωι		r Latw z (vid) Cyr-ed	Ay F ^a M(mg)c gn dpt ejsvz fir Arm-ed Cyr
xxxiii 2	the Jebusite	το ταχος εγενθεν καρα- βηθι		Bab(mg)aho fir	Boh Lat Syr (obel- ising the last three words): ejsvz prefix κατ.
8	to the tent	το πρωι		+ της παρεμβολης	B w b ₂ u Eth

xxxiii 15	go	πορευη̄ μεθ̄ ἡμων̄ Boh & Sah	ο u (ημων̄) Arm Eth	πορευη̄ = M. T. συπορευη̄ or προπορευη̄ with variants. ēδοξασθησθεα	B a h* all others.
16	רִנִיְלִפְנֵי	ēδοξασθησουαι Boh (ed Wilkins)	Bh f M k b*		all others.
18	Shewme, I pray thee, my glory	ēμφανησον̄ μοι σεαντον̄ Sah (vid)	Bah o (prefixing reading of M. T.) r	equivalents of M. T.	all others.
19	I will proclaim	λαλησω Boh	Bah u	= M. T.	all others.
xxxiv 2	come up in the morning	ἀναστας ἀναβηθεῑ Sah	r x		
5	with him		x Eth Cyr ½		
10	נָא	vacat Boh	fi		
11	אֲכָנֵי	vacat Boh Sah	fi u Arm-ed Latr		
22	(the) feast 2°	ἀρχη̄ Sah	Bah r u (ἀρχη̄) Syr	= M. T.	
26	רִבְנֵי	θησεῑ Sah	Bar *	ēσοσεῑ	
28	(and he wrote) on the tables the words of the covenant	τα ρηματα ταυτα των πλακων της δια- θηκης Sah	ēπι των πλακων τα ρη- ματα ταυτα της διαθηκης	B r qu Cyr	ταρθησατα. ēπι των πλα- κων της διαθηκης
					= M. T.
29	Mount Sinai	the mount Sah	Bah n x Cyr		
	the two	lδou al δuo Boh	Lat Or-gr fir*	lδou δuo	
34	that which	παντα δσα Boh	h y n dpt Eth (vid)	lδou al	dp t Aya ₂ Fl M ₂ egjsvz B & all others.
				= M. T.	

Exodus found no reason to demand it in Leviticus; but I am not learned in liturgiology and cannot venture an opinion.

In the preceding table all the cases are instances of non-Massoretic versional readings; and where they are found in Cyril as well as in an Egyptian version a strong presumption is raised for regarding them as distinctively Egyptian.

If this table be carefully considered in the light of the fact that *q*, which goes with *u*, is missing from xxxiii. 7 to xxxiv. 27, it becomes obvious that *Baho*, *x*, *fir*, and *qu* are the MS. authorities which contain the largest proportion of Egyptian readings in Exodus, and that the text of Hesychius, so far as it has come down to us in Greek MSS., is to be sought among these. I have been careful to confine the list to instances of non-Massoretic versional readings. Where these are found in Cyril as well, a strong presumption arises that they may be Hesychian (see xxxii. 28; xxxiv. 28, 29). Here it may be added, that, in the investigation of Hautsch on the Lucianic text of these books to which reference has already been made, there are very few instances where any of these groups or MSS. seem to be at all sympathetic to the Antiochian fathers. Of the purely cursive groups, *fir* and *qu* appear to have least in common with the fathers of Antioch, just as *gn* and *dpt* seem to have most. The resemblances of *qu* and the Ethiopic (xxxii. 7; xxxiii. 8, 15) are also noteworthy.

Another observation to be made is, that, if *B* contains Hesychian material, it is impossible to trace the number of its resemblances to the Egyptian versions from the Cambridge Septuagint. This (with immaterial exceptions) presents the text of *B*, and generally only records divergences from that text in the apparatus. This makes it impossible (except where the Egyptian versions are specifically quoted) to say how far they agree with *B*.

On turning to Leviticus, I begin with the clue that first attracted my own attention, in the hope that it may serve to interest others in the subject. In chapter xvi. there is frequent mention of a goat, the word *χιμαρος* being regularly used; but in every instance there is a variant *τραγος* as will be seen by the table of its occurrences in that chapter:—

TABLE II

Lev. xvi	MSS & fathers using <i>τραγος</i>	Remarks
5	gn ejsvz b ₂ o h M(mg) Jul-ap-Cyr	Hexaplar note in v: LXX, the others <i>χιμαροvs</i> .
7	gn ejsvz b ₂ o x M(mg) Jul-ap-Cyr Phil Barn	The same.
8	gn ejsvz b ₂ o x Jul-ap-Cyr	The same: a note in M attributes to Symmachus <i>εις στρατηγον</i> , an obvious corruption of <i>εις τραγον</i> .
9	gn ejsvz b ₂ o bw	gn omit the first clause of this
10 1°	ejsvz b ₂ o bw M(mg)	verse containing the phrase. According to a Hexaplar note in M Symmachus had <i>εις τραγον αφιεμενον</i> for <i>ἀποπομπαν</i> : v erroneously attributes to Aquila. M lm dpt have <i>χιμαροs</i> . The rest omit the whole phrase which is wanting in MT and has come in from the first half of verse 22. M & v prefix an asterisk to the clause. Hexaplar note in v: LXX <i>χιμαροs</i> .
2°	gn ejsvz b ₂ o x qu N	
15	gn ejsvz b ₂ o Jul-ap-Cyr	Hexaplar note in v: LXX, the others <i>χιμαροv</i> .
18	gn ejsvz b ₂	A similar note in v.
20	gn ejsvz b ₂ bw M(mg)	
21 1°	gn ejsvz b ₂ bw	
2°	gn svz b ₂ bw	ej omit the whole phrase.
22 1°	gn ejsvz b ₂ Thdt	
2°	gn ejsvz b ₂ bw	
26	gn ejsvz b ₂ bw	
27	gn ejsvz b ₂ bw	

It should be added that, according to Holmes, Slav Mosq uses *τραγος*, and this is probably a Lucianic version; but, curiously enough, in the addition to verse 10 he records *χιμαρος* as the reading of Slav Mosq and Ostrog, though they follow the text of g closely in the rest of the addition. On this table it is clear that gn, ejsvz, and b₂ use *τραγος* regularly throughout the chapter, of set intent. In the case of h the word seems to be a gloss, as also in x (ver. 7, 8); while the text of o suggests that it is descended from some MS. in which somebody sought to replace the rarer *χιμαρος* by *τραγος*, but got tired of the process half way through the chapter. The cause for the variations of bw is not immediately obvious. It is to be noticed that Theodoret and Julian use the word, and that it has the support of Philo, who is older than Symmachus. Attention should further be drawn to the phenomena presented by the addition to verse 10: "And the goat shall bear upon him their iniquities into a desolate land." This is found in the Armenian, which is presumably Lucianic where it is not Hexaplar, Slav Mosq and Ostrog and the Old Latin, also in gn and dpt, which are the two groups that go most closely with the fathers of Antioch, and lm as well as ejsvz. We shall see hereafter that this group is founded on a text which in certain important respects is akin to that of gn and the Armenian. The addition, however, is missing from the Egyptian and Ethiopic versions fir, bw, and BAha₂ (y is here wanting). Of the MSS. that appeared in Exodus to contain Egyptian readings, only o, x, and qu present the addition. In these it may easily have been added from a Lucianic text. Further, the quotation from Theodoret in Cat. Nic. i. 1066 cites this half verse in the form presented by gn, the Armenian, and Slav here (*εις την*, not *γην*) as following verse 10, and leaves on the

mind the impression that he almost certainly read the clause in this verse.

When we add to this the fact that Cyril¹ knew the text of this chapter with *χιμαρος*, *not τραγος*, it seems to me reasonably probable that this reading is Lucianic, *not* Hesychian or Hexaplar, and that Lucian adopted *τραγος* in this chapter. I shall hereafter show that gn, the Armenian, dpt, and bw have close relations among themselves, and I believe that these are the main sources to which we must look for Lucian. At any rate, the Hexapla and Hesychius clearly read *χιμαρος*.

I now turn to a further set of phenomena. Of the group ejsvz, v in particular contains Hexaplar notes citing readings under the title o' (=LXX). Of this MS. v we know very little at present, because it is collated for the first time in the larger Cambridge LXX. Swete says that it dates from the tenth century. But the notes contained in it are older, as appears from their sometimes exhibiting scribal errors (e.g. *α'* for *σ'*) and from their being sometimes found — though usually without the attribution of source — in other MSS. Of these, s occasionally presents the authorities. In the following table I have collected those notes of v which attribute a reading to o' (but no others) in the first eighteen chapters of Leviticus, supplementing them by the notes of s that contain a similar attribution for the chapters in which v is lacking. The headings of the different columns sufficiently explain the contents of the table, but I have not thought it desirable to include all the marginal readings of MSS. The fact that an alternative reading is recorded in a marginal note does not help us in deciding what text the body of the MS. contains.

¹ Cat. Nic. i. 1067.

TABLE III

Reference	Readings of ejsvz	Authorities agreeing with this group	Hexaplar note of v or s where v is missing	Authorities presenting the reading attributed by the note to ' (the LXX)	Remarks
Lev. I 6	<i>ἐκδειραρτες</i>	B* h ackmoh ₂ Fl gn dpt b ₁ I B* fort Gc g Arm dpt fi Boh Lat Or-lat	o' δειραρτες	B* Aya ₂ GMx w fi* qu Clem Cyr ½ B* Ayha ₂ Makmox ₂ Fl bw qu	en r omit the whole phrase from <i>lepus</i> in verse 7 to the same word in verse 8. Slav Ostrog & Georg <i>im-</i> <i>ponant.</i>
8	<i>ἐπιθησουσιν</i>		o' ἐπιστραβασουσιν		
9	<i>διλοκαυτωμα</i>		gn Arm w	o' καρπωμα	BAYha ₂ GMackmox ₂ , Fl dpt b fir qu
10	omit the whole phrase.		κx i* Eth : G prefixes the Hexaplar obel	o' καὶ ἐπιθησει την χερα ἐπι την κεφαλην αὐτου	All other authorities : but Flm gn Arm dpt b b ₂ Boh show minor variations.
12	(τα ἐπι τον πυρος)	a ₂ co (comits the second ἐπι)	o' θ' σ' τα ἐπι τον πυρος τα ἐπι τον θυσιαστηριου :	o' θ' σ' τα ἐπι τον πυρος τα ἐπι τον θυσιαστηριου :	τα ἐπι τον θυσιαστηριου :
	<i>ἐπι</i>		a' . . . ἐπι τον θυσιαστηριου	a' . . . ἐπι τον θυσιαστηριου	
		kmo Fl fir			
	<i>το θυσιαστηριου</i>		gn Arm M(mg)	o' καρπωμα	BAYha ₂ GMackmox ₂ gn dpt bw qu
13	<i>διλοκαυτωμα</i>				all others : x has both words.

I 14	<i>ἀπὸ τῶν περιστέρων</i>	B Aya ₂ Makmoxb ₂ Fl gn dpt bw fr	<i>ο' ἀπὸ τῶν περιστέρων</i> G i qu: a' θ' ἀπὸ τῶν περιστέρων τῆς περιστέρας: σ' ἡ ἀπὸ νε-	περιστέρων: περιστέρων C
I 17	<i>ἀλκαυτῶμα</i>	gn Arm b ₂ w	ο' καρπωμα B Aya ₂ GMackmoxb ₂ Fl dpt b fir qu	περιστέρων: περιστέρας Gac Arm Boh have Aya ₂ GMackmoxb ₂ F fi qu: πληρός B: πληρός h 1 την δρακα αὐτού (sub asterisco G).
II 2	<i>πλησίει την δρακα</i>	gn dpt [<i>impedit</i>] Boh Lat] πληση b r: πλησου- σι w	ο' πληρητην δρακα: α' πληρωμα δρακος αὐτού: σ' πληρητην δρακος: θ' πληρητην δρακα	gn dpt [<i>impedit</i>] Boh Lat] πληση b r: πλησου- σι w
III 1	<i>αἰτο</i> (after βοεντη)	Mkmx(ω)b ₂ Fl  ir qu Boh Cyr	ο' ἐκ των βοεων αἰτος(?) θυσιαστηριου	h gn ^a b: αἰτον BAYa ₂ Gaco F w f: Arm Eth omit.
5	<i>οι νιοι Ααρων οι λεπεταις</i> <i>ἐπι το θυσιαστηριου</i> (ε omits the first οι) <i>εινωδιας</i>	B Aha ₂ Mackmxb ₂ gn pt bw fir qu	ο' οι νιοι Ααρων οι το θυσιαστηριου	Go Eth: <i>sacerdotis</i> Lat ο' = M T: y is missing to IV 27: d has λεπεταις 'Ααρων. Perhaps ο' is a clerical error.
6	<i>θυσια (σωτηριου)</i>	c mnoxb ₂ Fl fi qu	οι λ εις θυσιαν ειρηνικων: ο' θυσιαν σωτηριου	gn θυσιας: r omits the whole phrase.
13	<i>παρα τας θυρας</i>	all.	ο' λεπτη τας θυρας	οι λ εις θυσιαν ειρηνικων: ο' θυσιαν σωτηριου
15	<i>τους δυο</i>	Mmoxb ₂ Fl gn dpt bw fir qu Lat	α' θ' σ' τους δυο . . . ο' αιμαφορεους τους	οι λ εις θυσιαν ειρηνικων: ο' δ λεπτη τας θυρας
IV 9	<i>το δι</i>	gn dpt: το A fir: τω ο	ο' δ λεπτη τας θυρας	Bha ₂ GMckxb ₂ Fl bw qu

TABLE III (continued)

Reference	Readings of ejsvz	Authorities agreeing with this group	Hexaplar note of v or s where v is missing	Authorities presenting the reading attributed by note to o' (the LXX)	Remarks
IV 18	$\tau\omega\delta\nu\tau\sigma$	FbMoxb ₂ gn dpt bw fir qu A acx n dpt b fr	$\sigma'\tau\delta\pi\tau\pi\rho\sigma\tau\theta\psi\pi\alpha$	F ^a Gack: <i>quod est</i> Arm Boh Eth Lat ^r Bha ₂ GMkob ₂ Fl g ejz w i qu	$\tau\omega\tau\omega\tau\eta\theta\psi\pi\alpha$: om. F*lm
20	$\tau\omega\mu\sigma\chi\omega$ (v sub θ')	g Arm (vid) dpt w	$\sigma'\sigma'\tau\omega\mu\sigma\chi\omega\tau:\alpha'\tau\eta$	Slav $\tau\omega\mu\sigma\chi\omega$: Moss adds <i>huiic</i> & Ostrog <i>ili</i> .	
28	$\dot{\eta}\nu\dot{\eta}\mu\alpha\tau\pi\tau\pi\dot{\eta}\nu\dot{\eta}\nu\tau\pi\pi$	BAYha ₂ Mackmoxb ₂ Fl gn dpt bw r qu In FbMc ₂ gn Arm dpt w Or-lat ¹	$\sigma'\dot{\lambda}\dot{\lambda}\dot{\eta}\nu\dot{\eta}\mu\alpha\tau\pi\tau\pi\kappa\alpha\dot{\omega}\sigma\epsilon\dot{\omega}$ $\dot{\omega}\mu\alpha\tau\pi\pi\dot{\eta}\nu\dot{\eta}\nu\tau\pi\pi$	Go fi Arm Boh Eth Or- lat Eus G(sub*)akx u Eus: <i>ol\sigma\epsilon</i> $\tau\omega\dot{\omega}\mu\alpha\tau\pi\pi\dot{\eta}\nu\dot{\eta}\nu\tau\pi\pi$ b: <i>ol\sigma\epsilon\dot{\omega}\mu\alpha\tau\pi\pi</i> $\dot{\omega}\mu\alpha\tau\pi\pi\dot{\eta}\nu\dot{\eta}\nu\tau\pi\pi$ q a ₂ G Arm Eth: <i>\pi\epsilon\pi\dot{\omega}\dot{\omega}</i> c	<i>ol\sigma\epsilon</i> BAYa ₂ mo Fl fir: Slav + $\tau\omega\dot{\omega}\mu\alpha\tau\pi\pi$ a ₂ v w omits the whole verse.
29	$\tau\eta\pi\dot{\omega}\mu\alpha\tau\pi\pi$	BAYh ₂ Mackmoxb ₂ gn dpt b fir qu	$\pi\epsilon\pi\tau\pi\dot{\omega}\mu\alpha\tau\pi\pi$	BAYha ₂ Gaco dpt b'w fir qu: $\dot{\eta}\kappa\alpha\lambda\omega\pi\omega\eta\sigma\alpha$ (n omits) $\dot{\eta}\kappa\kappa\omega\pi\omega\eta\sigma\alpha$ b [*]	
V 4	$\dot{\eta}\kappa\alpha\lambda\omega\pi\omega\eta\sigma\alpha$ (e omits the whole phrase) λ sup ras z ^a	Mk Fl: $\dot{\eta}\kappa\alpha\lambda\omega\pi\omega\eta\sigma\alpha$ m	$\sigma'\dot{\eta}\kappa\alpha\lambda\omega\pi\omega\eta\sigma\alpha$	BAYha ₂ Gaco dpt b'w fir qu: $\dot{\eta}\kappa\alpha\lambda\omega\pi\omega\eta\sigma\alpha$ (n omits) $\dot{\eta}\kappa\kappa\omega\pi\omega\eta\sigma\alpha$ b [*]	
	(<i>kai\lambda\alpha\theta\pi\pi\dot{\omega}\mu\alpha\tau\pi\pi</i>) $\dot{\alpha}\pi\pi$ $\dot{\omega}\mu\alpha\lambda\mu\omega\pi$	dpt: $\dot{\alpha}\pi\pi\tau\omega\dot{\omega}\mu\alpha\lambda\mu\omega\pi$	$\sigma'\lambda\kappa\lambda\alpha\theta\pi\pi\dot{\omega}\mu\alpha\tau\pi\pi$	Boh Eth Lat ^r Or-lat Eus Cyr-cod	$\pi\pi\pi\dot{\omega}\mu\alpha\lambda\mu\omega\pi$ BAYha ₂
	<i>kai\omega\tau\pi\pi\gamma\mu\omega</i> (except s <i>\omega\tau\pi\pi\gamma\mu\omega</i>)	see column 5.	$\kappa\omega\omega\tau\pi\pi\gamma\mu\omega$	<i>ob\tau\pi\pi\gamma\mu\omega</i> is read by a ₂ ac [*] kmx Fl dp s f Cyr-cod: all others = σ' .	<i>ob\tau\pi\pi\gamma\mu\omega</i> : Georg = gn fia ^a prefix <i>kai\omega\tau\pi\pi\gamma\mu\omega</i> r reads this for $\kappa\dot{\omega}\gamma$.

VI 22	<i>νομιμον αλινον των κυρων</i> (sub θ' v)	gn bw: <i>νομιμος αλινος</i> B*bj: <i>νομιμος αινος των κυρων</i> t: <i>νομιμον αινον</i> b ₂	<i>ο' νομος αλινος</i> <i>ο' θ' εψιθετησεται</i> (Slav Mosq)	B [•] ha ₂ Mkmox F fir qu: Ay* omit 19-23. Slav <i>νομος αινος των κυρων</i> Gac dp Arm BAY k b ₂ F ir ^a ; <i>ψιωθη</i> c(vid); <i>εψιθετησεται</i> omits: all others <i>εψιθη</i> .	B [•] ha ₂ Mkmox F fir qu: Ay* omit 19-23. Slav <i>νομος αινος των κυρων</i> Gac dp Arm BAY k b ₂ F ir ^a ; <i>ψιωθη</i> c(vid); <i>εψιθετησεται</i> omits: all others <i>εψιθη</i> .
28	<i>εψιθησεται</i>		<i>ο' θ' επ' αρποις ζυμιτας</i>	BAY ₂ (Gx bw fir u: h prefixes <i>επ'</i> <i>αρποις</i> καλυψωψ: a κολυψαις; <i>επ'</i> (l εν) <i>αρποις</i> <i>αζυμιτας</i> (l -ητας) Mk moh ₂ Fl Sah; <i>επι κολυψαις</i> <i>αρποις αρποιν</i> <i>ζυμιτας</i> c Gack Sah	BAY ₂ (Gx bw fir u: h prefixes <i>επ'</i> <i>αρποις</i> καλυψωψ: a κολυψαις; <i>επ'</i> (l εν) <i>αρποις</i> <i>αζυμιτας</i> (l -ητας) Mk moh ₂ Fl Sah; <i>επι κολυψαις</i> <i>αρποις αρποιν</i> <i>ζυμιτας</i> c Gack Sah
VII 3	<i>επι κολυψωψ αρπτων</i> <i>αζυμιτων</i>	gn Arm dpt (κολυψωψ)	<i>ο' θ' επ' αρποις ζυμιτας</i>	BAY ₂ (Gx bw fir u: h prefixes <i>επ'</i> <i>αρποις</i> καλυψωψ: a κολυψαις; <i>επ'</i> (l εν) <i>αρποις</i> <i>αζυμιτας</i> (l -ητας) Mk moh ₂ Fl Sah; <i>επι κολυψαις</i> <i>αρποις αρποιν</i> <i>ζυμιτας</i> c Gack Sah	BAY ₂ (Gx bw fir u: h prefixes <i>επ'</i> <i>αρποις</i> καλυψωψ: a κολυψαις; <i>επ'</i> (l εν) <i>αρποις</i> <i>αζυμιτας</i> (l -ητας) Mk moh ₂ Fl Sah; <i>επι κολυψαις</i> <i>αρποις αρποιν</i> <i>ζυμιτας</i> c Gack Sah
VIII 11	Io b of the M.T. after II (παντα τα) <i>σκευη</i> <i>αντης</i>	BAyha ₂ Mmoxb ₂ Fl gn dpt bw fir qu h Mmoxb ₂ Fl dpt fir qu Boh Lat all.	<i>ο' θ' και εχρισεψ την</i> <i>σκηνην και παντα τα εν</i> <i>αντην και ερπανεψ</i>	BAY ₂ Gack (which apparently has both readings) gn bw none.	BAY ₂ Gack (which apparently has both readings) gn bw none.
17	<i>κατεκαισεψ</i>		<i>α' σ' ο' ενεπρισσαψ</i>	Probably <i>ο'</i> is a corruption of <i>θ'</i> .	Probably <i>ο'</i> is a corruption of <i>θ'</i> .
XI 31	<i>των θηρησματων αντων</i>	Mkmoxb ₂ Fl gn Arm (vid) dpt bw fir qu Boh (vid) Eth (vid) Sah (vid) Latw Cyrcod k Fl gn Latw <i>απ' αντα</i> m	<i>ο' θ' ε αντων τεθηρησματων</i>	BAyha ₂ Ga Cyr-ed: <i>αποτων τεθηρησματων</i>	BAyha ₂ Ga Cyr-ed: <i>αποτων τεθηρησματων</i>
42	<i>αντα</i>			BAY ₂ GMacoxb ₂ dpt bw fir qu: Arm Philo omit.	BAY ₂ GMacoxb ₂ dpt bw fir qu: Arm Philo omit.

¹ So the Cambridge editors. But in Latin this would be indistinguishable from the reading of G.

TABLE III (*continued*)

Reference	Reading of εἰσνεῖν	Authorities agreeing with this group	Hexaplar note of γ or σ where ν is missing	Authorities presenting the reading attributed by the note to σ' (the LXX)	Remarks
XII 4	καθεστατ	BA (·ησεται) h ax gn p bw qu	ο' καθεσθησεται	BaBya ₂ GMkmob ₂ Flt fir Gak Fl ej	d καθησεσθε : c corrupt.
	αῑ ημεραῑ SVZ (εῑ omit αῑ)	BAyha ₂ Mcmoxb ₂ gn dpt bw fir qu	ο' α' θ' ημεραῑ		
XIII 2	ελευσετατ	Mmoxb ₂ Fl dpt Arm fir qu Boh Eth Lat ^r : ελευ- σηταῑ Cyr-cod: εισελευ- σηταῑ n	ο' λαχθησεταῑ	BAyha ₂ Gack bw. προσ- αχθησεταῑ h: εισαχθη γ	Georg agrees with our group & its allies.
16	εῑς λευκον̄ (ν λευκον̄)	c gn Arm dpt Boh: λευκον̄ h ^b ? Mkmob ₂ l r qu Lat	ο' λευκη	BAyha ₂ Gax F fi: λευκην̄ bw	Slav agrees with our group & its allies.
25	τρυχα λευκην̄(sub θ' ν)	Mkmob ₂ Fl dpt fir qu Bohw ^w (vid) Eth (vid)	ο' σ' θριξ λευκη	BAyha ₂ acx Boh ^l Sah pr η gn bw	G is wanting XIII 17- 49: h λευκον̄ θριξ.
29	(1) εαν̄ v (sub σ'): (2) φ εαν̄ sz: (3) φ δν̄ ej	Lat (1) εαν̄ BAyha ₂ Arm Cyr (2) φ εαν̄ Mc ^a ? k m (ou) o x Fl(o) g dpt bw f(o)ir Boh Sah Or-gr (3) φ δν̄ ac [*] b ₂ n qu gn Sah ^e	ο' εως δν̄ γενηταῑ θν̄ αντοῑ: α' δταν̄ γενηταῑ θν̄ αντοῑ: θ δτι γενηταῑ θν̄ αντοῑ	εῑς δν̄ appears to be a corruption of ω εαν̄ or ω δν̄: Slav Ostrog = (2).	BAYha ₂ Mackoxb ₂ Fl dpt bw fir qu

XIII 30	$\epsilon\nu\alpha\bar{\nu}\tau\eta$	BAY ₂ , Mmoxb ₂ , Fl gn $\sigma'\theta'\epsilon\nu\alpha\bar{\nu}\tau\omega$	h ak bw r : $\alpha\bar{\nu}\tau\alpha$ c(vid)
36	($\tau\eta\varsigma$) $\xi\alpha\nu\theta\iota\zeta\nu\sigma\eta\varsigma$	dpt f ₁ qu koxb ₂ , dpt ir qu : $\xi\alpha\nu\theta\iota\zeta\nu\sigma\eta\varsigma$ f : $\iota\xi\alpha\nu\theta\iota\zeta\nu\sigma\eta\varsigma$ M yha ₂ , Macmoxb ₂ , F t bw fi u : $\alpha\bar{\nu}\gamma\alpha\bar{\nu}\tau\alpha$ $\alpha\bar{\nu}\gamma\alpha\bar{\nu}\tau\alpha$ (sub $\theta' v$)	$\theta' \sigma' \tau\eta\varsigma \xi\alpha\nu\theta\iota\zeta\nu\sigma\eta\varsigma : \sigma' \dots$ $\sigma\tau\lambda\beta\eta\varsigma$ $\sigma' \alpha\bar{\nu}\gamma\alpha\bar{\nu}\tau\alpha \alpha\bar{\nu}\gamma\alpha\bar{\nu}\tau\alpha$
38	$\alpha\bar{\nu}\gamma\alpha\bar{\nu}\tau\alpha$		Slav Mosq agrees with our group & its allies.
44	$\lambda\epsilon\tau\rho\sigma\epsilon\bar{\nu}\tau\omega$	BAY ha ₂ , Mmox b ₂ , Fl fir qu a ₂ F gn b	$\lambda\epsilon\tau\rho\sigma\epsilon\bar{\nu}\tau\omega$: $\alpha\bar{\nu}\gamma\alpha\bar{\nu}\tau\alpha$ 1 : $\alpha\bar{\nu}\gamma\alpha\bar{\nu}\tau\alpha$ g Eth (vid)
XIV 8	$\xi\bar{\nu}\eta\sigma\epsilon\tau\alpha$		$\sigma' \theta' \sigma' \lambda\epsilon\tau\rho\sigma\epsilon\bar{\nu}\tau\omega \epsilon\bar{\nu}\tau\omega \alpha\bar{\nu}\gamma\alpha\bar{\nu}\tau\alpha$ $\sigma' \xi\bar{\nu}\eta\sigma\theta\eta\sigma\epsilon\tau\alpha$
21	($\epsilon\bar{\nu}\alpha\bar{\nu}$ δε) $\pi\epsilon\bar{\nu}\eta\varsigma \dot{\eta}$	M(mg)koxb ₂ g dpt f ₁ qu Eth (vid) Lat ^z (vid); $\pi\epsilon\bar{\nu}\eta\varsigma$ n	$\sigma' \epsilon\bar{\nu} \delta\epsilon \pi\epsilon\bar{\nu}\eta\varsigma$
29	(το δε καταλεφθερού) $\ell\lambda\alpha\bar{\nu}\nu$ (sub $\theta' v$)	kmoxb ₂ , Fl gn dpt fir qu	$\sigma' \sigma' \tau\eta\varsigma \delta\epsilon \kappa\alpha\tau\alpha\lambda\epsilon\phi\theta\eta\varsigma$ του $\ell\lambda\alpha\bar{\nu}\nu$
33	$\pi\rho\sigma\lambda\omega\sigma\eta\varsigma$ (λεγων) ειντ ^z (s inserts και) $\pi\rho\sigma\lambda\alpha\bar{\nu}\nu$	x	$\lambda \sigma' \pi\rho\sigma \lambda\omega\sigma\eta\varsigma \kappa\alpha\tau\alpha\lambda\epsilon\phi\theta\eta\varsigma$ $\pi\rho\sigma\lambda\alpha\bar{\nu}\nu$
34	$\epsilon\nu\kappa\lambda\eta\bar{\nu}\omega$	M(mg) oxb ₂ dpt b(mg) fi Boh Cyri	$\sigma' \epsilon\nu\kappa\lambda\eta\bar{\nu}\omega; \sigma' \lambda \epsilon\bar{\nu} \kappa\alpha\tau\alpha\lambda\epsilon\phi\theta\eta\varsigma$ $\sigma\chi\sigma\eta\varsigma$

TABLE III (continued)

Reference	Readings of ejsvz	Authorities agreeing with this group	Hexaplar note of v or s where v is missing	Authorities presenting the reading attributed by the note to o (the LXX)	Remarks
XV 1	$\epsilon i \tau \epsilon \nu$	M(mg) ob ₂ fir qu Eth ^f Lat ^r	$\sigma' \circ \epsilon \lambda \alpha \eta \sigma \epsilon \nu$	BAYNha ₂ Mackmx F1 gn dpt bw	G is missing XIV 49- XV 25: Slav Mosq agrees with our group & its allies.
2	$\lambda \alpha \lambda \eta \sigma \nu$ ' $\iota \sigma \rho \alpha \eta \lambda$) ($\kappa \alpha \iota$) $\epsilon \rho \epsilon \iota \varsigma$	($\tau \alpha \iota \varsigma$ <i>uiouς</i> BAyNha ₂ Mmoxb ₂ F1 gn dpt bw ir qu BAyNha ₂ Mmoxb ₂ F1 gn dpt bw ir qu y Mmoxb ₂ F1 gn dpt bw fir qu	$\sigma' \circ \lambda \alpha \lambda \eta \sigma \epsilon \tau \alpha \iota \varsigma$ $\overline{I} \gamma \lambda \kappa \alpha \epsilon \rho \epsilon \iota \varsigma \alpha \iota \varsigma$	ack f Eth Lat ^z ck f Eth Lat ^r BANha ₂ ack	Slav agrees with our group & its allies: Lat <i>ad eos.</i>
9	$\epsilon \pi \sigma \alpha \gamma \mu \alpha$	Moxb ₂ F1 r qu Boh Eth Lat ^z	$\sigma' \epsilon \pi \sigma \alpha \gamma \mu \alpha \delta \tau \nu$	BAYNa ₂ ac gn dpt bw fi: $\epsilon \pi \sigma \alpha \gamma \mu \alpha \nu \tau \nu$ k* 130 of Holmes Eth	h is missing XV 8-33 m omits 7-9.
XV 12	$\kappa \alpha \iota \sigma \kappa \epsilon \nu \varsigma$	$\kappa \alpha \iota \sigma \kappa \alpha \iota \pi \alpha \nu \sigma \kappa \epsilon \nu \varsigma$	$\lambda \circ \sigma' \kappa \alpha \iota \pi \alpha \nu \sigma \kappa \epsilon \nu \varsigma$	BAa ₂ ox F1	y is missing from the third word of XV 12- XVI 34.
27	(1) $\nu \phi \theta \eta \sigma \epsilon \tau \alpha \iota \varsigma v z$ (2) $\pi \lambda \nu \theta \eta \sigma \epsilon \tau \alpha \iota \varsigma$	(1) Mack*mb ₂ 1 gn bw f qu (2) e k ^a pt r: $\pi \lambda \eta \theta \eta \sigma \epsilon \tau \alpha \iota \varsigma d$	$\sigma' \theta' \nu \phi \eta \sigma \epsilon \tau \alpha \iota \varsigma$	N is not quoted apparently through an over- sight: Slav Ostrog = (1)	
	$\dot{\alpha} \kappa \alpha \theta \alpha \rho \tau \nu v z$ (or ejjs)		$\sigma' \theta' \sigma' \dot{\alpha} \kappa \alpha \theta \alpha \rho \tau \nu$	t is missing XV 14- XVI 7: k omits XV 27.	
			BANa ₂ GMacmob ₂ gn dp ejjs bw fir qu $\kappa \alpha \theta \alpha \rho \tau \nu x$		

XVI	5	δυο τραγους [see sepa rate table on the o-	currentes of this word in this chapter <i>supra</i> p. 509]
10	ωστε (ξιλασασθαι) (s omits)	M fir qu : ὁς dpt gn dpt bw fir qu Mmob ₂ Fl gn Arm dpt fir qu Boh Eth	ο' α' του (ξιλασασθαι) BANha ₂ Mmob ₂ Fl gn dpt bw fir qu Mmob ₂ Fl gn Arm dpt fir qu Boh Eth
22	(εφ' εαυτω) τας δροιας	Lat (vid) Cyr ½ Thdt ob ₂ ir u : ξιλασσεται f	ο' σ' θ' εφ' εαυτω πασας τας άδικας αντων BANha ₂ Gackx bw
34	ξιλασασθαι (sub α' ν)	BAYh Mamoxb ₂ Fl gn dpt bw fir u BAYh Mmoxb ₂ Fl gn dpt bw fir u	ο' και στησω την ψυχην μου επι την ψυχην ο' α' του πορευεσθαι Luc : και πορευεσθε j bw u : και πορευεσθαι o Phil- cod
XVII	10	(κα) επιστησω	BAYh *k* F* ²
		το προσωπον λου (επι την ψυχην)	ο' μυσαρον
XVIII	4	και πορευεσθε (ι-σεθε)	ByNha ₂ Mckmob ₂ (ex) corr) Fl(excorr)dptfiu
			BAYNha ₂ Mackmox b ₂ Fl dpt bw fir u
			BAYNha ₂ Mackmox Fl gn dpt fi u
23	μωσεον v (-αρον εισζ)		ο' αινη δι αιτη[ην] : λαιτης επ' αιτην
25	αντοις		
	δι		
	αντην		

12. q is missing from XVI
G is missing XVII 10-
XVIII 28.

Na₂ ack s(mg) z (mg)
Or-lat
ckx : πορευεσθαι Ba₂ n
p Sah Clem: πορευεσθε
AyN dt Phil-ed: a₂ g
f omit.
Na²b²a₂ Mackboxb₂
Fa² gn t fir: μυσαρον
dp m: μυσον N*²W
x bw Eus: αιτης αιτη Am-
codd Lat: αιτων A r
authorities in cols 2 & 3:
επ' gn
authorities in cols 2 & 3:
αιτης b₂: αιτον bw:
αιτων r

In the first place, it is to be noted that by o' is meant a Hexaplar text that closely resembles the text of G, though it is not identical with it. It may further be said that the Hebrew it represents differs only very slightly from the Massoretic text. The most important instances are vi. 22 (M.T. 13), where the reading of G and its allies corresponds to the Massoretic text, and o' fails to do so; vii. 3, where gn, Arm, dpt, ejsvz, give the Massoretic text; xv. 9, where presumably *ōvōv* should have been obelized; xv. 12, where o' represents a Hebrew that differed from the Massoretic text through the dittography of the **ה** of **הַ**, thus giving *παν*; and xvii. 10, where o' and its allies have "soul" for "face." But substantially the o' of the notes is the text of our best Hexaplar authorities, and corresponds very closely with the Massoretic text, though here and there it has a slightly different Hebrew. Secondly, I wish to draw attention to the sources of the readings so far as they are known to us. Clearly ejsvz is connected with a recension which consciously and confessedly differs from the "LXX" of the notes, and incorporates readings some of which are known to come from Theodotion (iv. 20; vi. 22; xiii. 25, 38; xiv. 29), Symmachus (xiii. 29), and Aquila (xvi. 34). The author of this recension therefore drew on all these renderings for his material. In other cases variants are attributed to the LXX and Aquila, Symmachus, and Theodotion, leaving us to conjecture whether the renderings adopted are pre-Hexaplar or due to some fifth interpreter or to the author of the recension himself. In the next place, no doubt is possible as to what witnesses incorporate this recension. They are gn and the Armenian and the Slavonic, and to a less extent dpt. The Armenian is not always quoted; but, if the readings of gn be examined, it will be seen that the differences are such as can be explained

either by the ordinary causes of MS. corruption (e.g. iii. 6, where gn has *θυσιας* for *θυσια*, apparently from the following σ of *σωτηριου*, and v. 4, *καλοσπιοησαι* for *καλοποιησαι*), or else by Hexaplar influence on the one text or the other (e.g. iii. 1, where the reading of n is actually due to a corrector, and i. 10, where ejsvz omit an obelized phrase). On the other hand, stress should be laid on the number of resemblances between gn and ejsvz and on the curious recensional character of some of them. In i. 9, 13, 17 *όλοκαυτωμα* is substituted for *καρπωμα*, to represent burnt offering. In the LXX both words are used throughout this chapter as the equivalent of the same Hebrew; but, except in verse 4, gn regularly substitutes *όλοκαυτωμα(τα)* for *καρπωμα* (ver. 9, 13, 14, 17), and is followed by ejsvz, though in verse 10 ej read *όλοκαρπωματα* by a natural conflation. Other recensional readings in this list appear to be those in iv. 9; v. 4; vi. 22; vii. 3. Another feature is the agreement in vi. 28 between ejsvz and Slav Mosq. The following passages may be compared: vi. 6 (M.T. v. 25), ordinary reading *εις ο*, ejsz, Slav Mosq, *ης*; vi. 31 (M.T. vii. 1), ordinary reading *κριου*, ejsz, b', Slav Ostrog, *κυριου*; xvi. 26, ordinary reading *διεσταλμενον*, ejsvz, Slav Mosq, *διαστελλομενον*. These coincidences are suggestive, in view of the fact that the Slavonic texts are probably Lucianic (so far as they are Septuagintal) and certainly late.¹ None of them suggests a different Hebrew from the ordinary Septuagint (for vi. 31 is merely a Greek corruption); but it is possible that they should all be regarded as later modifications of the Lucianic text, so far as this can be restored from our other authorities. For the present, we may leave this table with one other remark, viz. that bw is frequently to be found among the authorities con-

¹ The translation was made in the eighth century.

TABLE IV

Lev. X	Reading of <i>eis</i> z	Other authorities for the reading	Alternative readings	Authorities for alternative readings	Remarks
1	<i>θυμαμα</i> <i>ἀπεθανοσαν</i>	ord	<i>θυμαματα</i> <i>ἀπεθανογ</i>	BabA gn dpt	
2		<i>Mob₂</i> ir qu	+ <i>το ρημα</i>	ord	
3	<i>ἔστιν</i> <i>εἰπεν</i> ^{2°}	ord	<i>ἔλαλησε</i>	bw Boh Sah	ord = M. T.
4	<i>υιους του ἀδελφου</i> <i>ιγων</i>	ord	<i>ἀδελφους</i>	bw	bw = M. T.
		ord	+ <i>συν τοις χιτωσιν αἰ-</i>	bw (n omits)	bw = M. T.
			<i>των</i>	h F ^b gn Arm dpt	ord = M. T.
5	<i>συν</i> <i>εἰπεν</i>	g Arm F ^b M(mg)	<i>ἐν</i>	ord	n omits the verse.
		ord	<i>ἔλαλησεν</i>	bw	bw = M. T.
6	<i>ἔλειξρ</i> vacat	ord	pr <i>προς</i>	Y gn dt	M. T. pr <i>γ</i>
		k Boh ¹ Eth	<i>τους καταλελμυενους</i>	ord: G obelises.	
		c	<i>θυμος</i>	ord	
		ord	<i>οι</i>	B* Aya ₂ t* i*	
		ord	<i>δ</i>	B lm fir	
		F ^b Moxb ₂	<i>γαρ ἔλαιον</i>	BAYha ₂ Gackm 1 d bw	
		qu		ord (y omits)	
		F ^b ob ₂ qu	<i>ἀν</i>	gn Arm fir Eth Lat	
		ord	<i>καθαρων</i>	Philo	
7	<i>ἔλαιον γαρ</i>			dn καθαρων	
				gn Arm fir Eth Lat	
9	<i>ἔλαιον</i>			Philo	
10	<i>ἀκαθαρτων</i>			BAYh Gc gn bw fir	(a <i>α</i> , omit)
11	<i>δσα</i>		<i>ἀ</i>		

12	$\pi\rho\sigma\delta$ ('Ιθαμαρ)	h. Mmob ₂ F ^b dpt ir qu Lat Mmoxb ₂ F ^b gn Arm-ed	BAYa ₂ Gackx gn bw BAYha ₂ Gack bw	M. T. Ιθαμαρ
	$\alpha\dot{\nu}\tau\omega\upsilon$	'Ααρων 2 ^o		
	$\phi\alpha\gamma\epsilon\tau\epsilon$	φαγεσθε	BAYh Ga gn: -ηθε a ₂ : + αινηγν c	M. T. αινηγν
	$\pi\rho\sigma\alpha$	φαγετε αινηγν	F ^b bw	
	$\alpha\dot{\nu}\tau\iota$			
13	$\alpha\dot{\nu}\tau\eta\eta\upsilon$ $\dot{\epsilon}\nu\tau\epsilon\alpha\lambda\tau\alpha\iota$ $\mu\omega\iota\kappa\mu\omega\iota\sigma$	B Aha ₂ Gac bw fir ord y ^{a²} Mckmo F ^b gn Arm qu Boh Eth	$\left. \begin{array}{l} a\dot{\nu}\tau\alpha \\ \dot{\epsilon}\nu\tau\epsilon\alpha\lambda\kappa\epsilon \\ \mu\omega\iota\kappa\mu\omega\iota\sigma \end{array} \right\}$ a ₂ gn F ^b c	BAYh Ga gn dpt qu Mkmoxb ₂ F ^b gn dpt qu x 1
	$\mu\omega\iota\kappa\mu\omega\iota\sigma$			(y omits)
	$\gamma\alpha\rho$			<i>michi praecepit Dominus</i>
	$\tau\omega\iota\sigma\omega\tau\eta\mu\omega\iota\sigma$	vacat		<i>Lat: M. T. Ινηγν</i>
	$\epsilon\dot{\nu}\sigma\eta\mu\epsilon\theta\eta$ $\sigma\nu\tau\epsilon\alpha\gamma\eta\mu\omega\iota\sigma$	του σωτηριων		
14	$\gamma\alpha\rho$	ord		ord = M. T.
	$\tau\omega\iota\sigma\omega\tau\eta\mu\omega\iota\sigma$	Mkmob ₂ Fl g dpt fir qu Lat (vid)	BAYa ₂ f BAA ₂ Fm	n σωτηριων
	$\epsilon\dot{\nu}\sigma\eta\mu\epsilon\theta\eta$	ord (ει σωνηχηη q)	h 1 f Boh	
	$\sigma\nu\tau\epsilon\alpha\gamma\eta\mu\omega\iota\sigma$	ord Arm Eth (συντεται μωι o n)	Sah	
15		$\Dominus mandavit$		M. T. Ινηγν
		<i>michi</i>		
		$\sigma\nu\tau\epsilon\alpha\zeta\eta\mu\omega\iota\sigma$		
		$\mu\omega\iota\sigma\nu\tau\epsilon\alpha\gamma\eta\mu\omega\iota\sigma$		
		ταυτα		
16		Bab GMac (pr ta) kmox		
		b ₂ Fl g Arm dpt qu Lat		

taining the Hexaplar reading. It may be necessary to refer again to this list at a later stage of our inquiry.

I now set out a table of noteworthy readings in chapter x., and I use "ord" to signify the ordinary Greek reading where it is unnecessary to specify in detail the authorities presenting it.

In this table ejsz separates itself from gn in some grammatical points (ver. 2, 9, 12 (*bis*)). In verse 6 we find it omitting a passage obelized by Origen; and this is a frequent feature of this text (see, e.g., its readings in i. 10; iv. 2, 5, 17; vi. 9 (M.T. 2)). It agrees with g in the characteristic **σνν** for **ἐν** in verse 5, and in verses 4 and 10 its reading has been brought into accord with that of the ordinary Greek and Hebrew authorities. On the other hand, there is no trace of any Egyptian reading.

These characteristics are reproduced throughout the book. It differs from gn in grammatical points (e.g. Lev. ii. 1; viii. 35; xxii. 6), in changes to the Hexaplar or even Massoretic reading (e.g. vii. 28 (M.T. 38) ejsz and M.T. "Mount" for ordinary LXX "wilderness"); in textual corruptions (e.g. xiii. 30, ejsvz, M(mg), **λευκη** for ord. **λεπτη**), and sometimes by the addition of little explanatory glosses for which there was probably never any Hebrew equivalent (e.g. xv. 22, ejsvz add **το σωμα αντον** after **λουσεται**; xxii. 28, ejsvz(mg)z prefix **εκ ποιμνιον** to **προβατον**). On the other hand, there are passages where gn appears to have been assimilated to the Hexaplar reading, and ejsvz seems to join other authorities (such as dpt and the Armenian) in maintaining the original reading of the recension. Occasionally it happens that the group joins authorities which cannot be suspected of being Lucianic in maintaining a pre-Hexaplar reading (e.g. viii. 26, **κυριον**, M.T. and ord.; **τον θεον**, ejsz, Lat, Mkmox, Fl, fir, qu; xiv.

33, **καὶ Ἀσπων**, ord. ; ejsvz, x omit). This is, however, infrequent, and may be due to the fact that the other Lucianic authorities have been assimilated to the Hexaplar text in the course of transmission. Very rarely it happens that ejsvz alone preserves an ancient Hebrew reading (e.g. xiii. 17, M.T. ord. *ἰδον*, ejsvz omit; xxi. 23, M.T. and ord. *το ἀγιον*; ejsvz **το ὁνομα**, which is also evidenced by the conflate readings of some other authorities.¹

It should be added that the group it represents is very numerous. In addition to ejsvz, the two MSS. of the Catena Nicephori appear to have belonged to the same family, as do also 16, 32, 73, and 77 of Holmes. It appears that this text was in use for church services (see Holmes's description of 16). No MS. that contains it extends beyond the Octateuch. Perhaps when the Cambridge editors publish their introduction to the Octateuch, light will be thrown upon the subject. It appears to me to be a subrecension made on the basis of a late Lucianic text with the assistance of the Massoretic text and a Hexaplar copy. It is not irrelevant to recall the fact that, in days when the *Hebraica veritas* was the ideal, Lucian's work was severely condemned. This might easily lead to a "revised version" of it such as is apparently found in these MSS. I have not found in Leviticus that it possesses any support from any patristic authority, and I think it is probably late. On the other hand, it is not certain that the Slavonic texts are unconnected with the text of this group.

It should be added that, within the group, ej are more closely related than any other two MSS., obviously descending from a common archetype (cp. xvi. 21).

I come now to other points that arise on this table. Sep-

¹ **το ὁνομα το ἀγιον**, kmb₂; **το ὁνομα του ἀγιον**, Slav Ostrog; **το ἀγιον ὁνομα**, u.

arate readings of bw are quoted only in the first five verses; but it is apparent, even in these, that its text is in some respects highly Hebraized. A noteworthy reading occurs in verse 4, where *σὺν τοῖς χιτωσιν αὐτῶν* is added in certain other authorities in the form in which g and the Armenian present this phrase in verse 5. The authorities are a later hand in F, gn, dpt, and the Armenian, i.e. Lucianic witnesses, and h. It will be remembered that similarly the chief Lucianic witnesses and some others added part of xvi. 22 to xvi. 10. Here, again, we probably have to deal with a Lucianic reading. With regard to h, it will be remembered that it generally goes with BAya₂; but in chapter xvi. it substitutes the Lucianic *τραγος* for *χιμαρος* on its first appearance; thereby leading to the conjecture that its text had been glossed from some Lucianic source, and a similar explanation would be in place here. Passing over smaller grammatical variations in verse 6 that may be Hesychian, we come to the transposition of "unclean" and "clean" in verse 10. The evidence of the Old Latin and Philo combined shows that this is pre-Hexaplar, and accordingly it is natural to suppose that this is one of the cases in which most of our authorities have been brought into conformity with the Hexaplar text. The unusual combination of gn and fir in isolation against all the other MSS. would thus receive a natural explanation. In verse 13 the Old Latin testifies to a pre-Hexaplar "the Lord commanded me," which may probably have replaced an earlier "the Lord commanded." The Masoretic text has "I was commanded," and apparently only l and x have retained the verb in the original active. Here *μοι* appears to be the text of Origen, *κυριος* the pre-Hexaplar preserved by dpt and fir, and *μοι κυριος* a conflate reading which has naturally arisen in most of our authorities. Pre-

sumably Lucian and Hesychius here retained the original Septuagint. In verse 18 it looks as if *εἰσηχθῆ* were the Hesychian form, and later in the same verse we have the same kind of confusion between "I was commanded" and "the Lord commanded" as in verse 13. But in this instance the Egyptian authorities all give "the Lord commanded me," merely differing as to the order of the words; and it seems clear that in this place Lucian and Origen agreed on "I was commanded," while Hesychius, whose reading here seems to be best witnessed by y and ir, read *συνεταξεν κυριος*. It is worth noticing that Flm here goes with the Egyptian group.

STUDIES IN THE SEPTUAGINTAL TEXTS
OF LEVITICUS

NUMBER TWO

ARTICLE VIII.

STUDIES IN THE SEPTUAGINTAL TEXTS OF
LEVITICUS.

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II.

IN the preceding article we had occasion to assume that a close relationship existed between the Armenian Version and certain groups of cursives, particularly gn. This phenomenon is one that constantly impresses itself on the student of the text; but to enable the reader to see it clearly for himself, the following tables are printed. In Table V., the most important Armenian readings possessing support from authorities in Leviticus viii. are taken as the standard, and it is shown how far they meet with support from other authorities. In Table VI., on the other hand, the text of gn in certain passages of Leviticus xxiv. is the standard.

Table V. reveals a number of very interesting phenomena. The close relationship between gn and Arm appears in such readings as those in verses 9, 10-11, 16, 19, 30, 32, embracing grammatical points, erroneous readings, and alterations of order. Occasionally, as in verses 17 and 35, Arm appears to part company with gn through accommodation to the Hebrew. The grouping of the authorities makes it reasonably probable that the Armenian presents pre-Hexaplar readings in verses 2, 11, 19, 27, 30, 31; for in most of these we have clearly Egyptian witnesses going with the Armenian in preserving non-Massoretic readings which contrast with the later Hebrew readings that have influenced most of our texts. On

the other hand, B appears to have preserved Hesychian readings in verses 2 and 35.

Special interest attaches to verses 28 and 33. In the latter we have to distinguish four readings of importance:—

- (1) *ἡμερα πληρωθη ἡμερα τελειωσεως* (clearly the reading of Origen, as it has the support of Hexaplar witnesses).
- (2) *ἡμερας πληρωσεως ἡμερων τελειωσεως* (Arm and its allies, and M.T.).
- (3) *πληρωθη ἡμερα τελειωσεως* (h, Spec, Cyr).
- (4) *ἡμερα πληρωθη τελειωσεως* (B, m, Chr).

That (2) is the reading either of Lucian or of a later insertion in Lucian seems clear. Incidentally it should be noticed that the Armenian and its allies here, as in some other places, show a closer approximation to the Massoretic text than Origen himself. There can be no doubt that the recension has been influenced by an independent study of a Hebrew text. The difference between (3) and (4) is merely a question of the relative positions of *ἡμερα* and *πληρωθη*. Possibly this is a non-recensional difference; but if a recensional question arises, presumably (3), with Cyril's support, represents Hesychius, and (4) is pre-Hexaplar. But the difference appears too slender to warrant any far-reaching conclusions. In any case the original reading of the LXX is more closely represented by (3) and (4) than by the other texts.

The other passage (ver. 28) is interesting for a very different reason. In xvi. 10, and again in x. 4, we found the Armenian, gn, dpt, and other witnesses inserting some words from other parts of the chapter. Apparently no Hebrew equivalent had ever existed for these words. Here we meet with the same phenomenon: "as the Lord commanded" seems to come from verse 21, and is found in the Armenian, gn, dpt, h (which appears to be descended from an archetype

that had been glossed from some Lucianic text), and c. We shall have to note other instances hereafter.

Table VI. presents fewer features of interest. It is to be noted that the closest allies of gn are the Armenian, dpt, and bw (see ver. 2, 5, 7, 14, 16, 19, 23). In verse 23 we seem to have a pre-Hexaplar reading, while in verse 8 B and its allies appear to present a Hesychian reading. It is to be noted that in one case gn and the Armenian agree with the Massoretic text against Origen (ver. 7).

Table VII., in which readings of dpt in Leviticus xxvi. are taken as the standard, calls for more comment. Here, again, we find a close relationship between dpt, gn, and the Armenian, and some considerable connection with bw. Further, we have once more to note that c and h often go with one or more authorities of this class. Again it may happen that our group and its allies agree with the Massoretic text against the Hexaplar authorities (e.g. 14). Pre-Hexaplar readings seem to be preserved by dpt in verse 2, perhaps in verses 11 (*στησω*), 16, 19, 29, 32, and 43, and by the authorities in column 5 in verse 11 (*διαθηκην*), and perhaps in verses 28 (h and its allies) and 44 (M, Boh). In verse 18, Origen clearly read *ἐπτα*; Lucian, *ἐπτακις*; and Hesychius, *πληγαις* *ἐπτα*. But the division of the authorities suggests that the two latter readings may both have been current before the time of Origen. Here dpt seems to preserve a Greek gloss (*ἐτεραις*). Lucianic readings appear to be found in dpt and its allies in verses 6, 14, 27, 35, and 45, in pt and gn in verse 5, in dt and its allies in verse 13, and in gn and its allies in verse 39; while Hesychius is probably represented by h and its allies in verse 16, perhaps (but improbably) by f in verse 20, and possibly by o in verse 22. One very interesting feature is the fact, that, while bw and dpt often agree,

they are very rarely to be found in solitary agreement against all the other authorities, including gn. Both appear to me to be based in part on a particular recension, but it seems to me that the use of this recension and the other ingredients employed varied very greatly.

In Table VIII., readings of bw in xix. 1-xx. 19 form the standard. It is to be observed that this group often goes its own way — sometimes from an approximation to a Hebrew text, sometimes apparently through recensional activity substituting different Greek forms or expressions for those of the other Septuagintal authorities (e.g. xix. 7; xx. 16), or again through textual corruption (xix. 22, 26). On the other hand, it often preserves pre-Hexaplar readings (e.g. xix. 12, 27, 32; xx. 2, 17).¹ Sometimes the authorities in column 5 appear to represent the original Greek text (xix. 2, B and its allies; 12). It is clear that c, h, gn, the Armenian, and dpt are the most nearly related to our text; but it is to be noted that bw and dpt will seldom be found in isolated agreement on a non-Massoretic reading. Nor does bw often agree with qu alone. Not infrequently it goes with the Egyptian versions (e.g. xi. 2, ord. and M.T. *λεγοντες*; bw, Sah, add *αὐτοις*; 3, ord. and M.T. *ἐν τοις κτηνεσιν*; bw, Boh, omit; 4, ord. and M.T. *ἀκαθαρτον τουτο*; bw, Boh, Eth, transpose the words), and in such cases it presumably preserves pre-Hexaplar readings. It is to be noted that in xx. 19 it joins h, c, gn, the Arm, and dpt in presenting words that come from verse 20, but are not present in the Hebrew, and that in xx. 6, 7, it appears to present double renderings.

¹ In xix. 5, *δεκτα* appears to have been the reading of Lucian, and the nonsensical *δεκατην* may have arisen through the *-a* of this having been written in the margin of a MS. reading *δεκτην*, as an alternative to the last syllable, and then having been incorporated in the word by error.

The former of these characteristics is specially marked in gn and its allies. We have already noted several instances. Here are some more: xx. 11, ord. *ἐνοχοι*; gn, Arm, dpt, prefix *ἡσεβηκασιν και* (dpt omits the *και*) from verse 12; i. 3, ord. *δεκτον* (*αὐτω*); gn, Arm, dpt, add *ἐξιλασασθαι* from verse 4, while h substitutes it for *αὐτω*; ii. 4, ord. *ἀζυμοις*; g, Arm, dpt, add *ἐκ σεμιδαλεως*, which occurs immediately before (the whole phrase is missing in n); 11, ord. *καρπωσαι*; gn, dpt, add *θυσιαν* (cp. the beginning of the verse); Arm renders *fructum in sacrificium*; viii. 16, ord. *το στεαρ 2°*: gn, Arm, prefix *παν* from earlier in the verse. In this peculiarity bw does not generally agree with gn and its allies.

The text of gn as it stands often incorporates Hexaplar notes (e.g. ii. 16; iii. 8; iv. 3; vii. 8); but this is probably to be attributed to the process of copying, and therefore it must be eliminated in any estimate of the recensions.

On the whole, the evidence appears to me to point to the following conclusions as to the groups. The testimony of the Lucianic fathers and the Armenian version makes it certain that either gn or dpt is our principal Lucianic group. Of these, gn is nearer to the Armenian, and has long been regarded as practically the text of Theodoret. It would seem, therefore, that this is descended from a Lucianic copy. If that be so, dpt represents a text that is partly Lucianic and partly pre-Hexaplar, but has been influenced very little by independent study of a later Hebrew text. It must not be forgotten, however, that in Deuteronomy x. 6 f. it substitutes the Samaritan for a Jewish text. On the other hand, bw contains, in addition to a Lucianic element, a large number of pre-Hexaplar readings and a strong infusion of a later Hebrew, together with a greater amount of verbal recasting than any of the other main types.

TABLE V

Lev. VIII	Armenian Reading	Authorities agreeing with it	Alternative readings	Authorities presenting alternative readings	Remarks
2	(<i>τας στολας</i>) <i>αὐτῶν</i>	gn dpt bw f Eth Chr	<i>αὐτοῦ</i>	BAYha ₂ x r Sah ord Boh Lat ^r Or-lat ord BAa ₂	v is missing throughout the chapter. MT = ord.
5	<i>τοῦ δημια ἐστιν</i>	vacat	<i>ἐστιν τοῦ δημια</i>	MT = ord.	
		ord Boh Sah Eth Lat	<i>τουτο ἐστιν 2^o</i>		
		Or-lat Chr Cyr			
9	<i>ἐπι την κεφαλην αὐτοῦ</i>	gn	<i>την μετραν ἐπι την κεφα-</i>	ord	
10	<i>την μετραν</i>		<i>λην αὐτον</i>	ord	
	<i>λαβων</i>	gn Lat ^r	<i>ἐλαβεν</i>	ord	
11	vacat	gn Lat ^r	<i>καλ 1^o</i>	ord	
	<i>αὐτον</i> (Arm-codd: <i>αὐτον</i>)	g Mmob ₂ Fl dpt r qu	<i>αὐτα</i>	BAHa ₂ Gackx (a ^o τ ^o)	MT = a ^o τ ^o .
	Arm-ed is not quoted.)	Boh ¹		gn bw fi: eam Eth	
16	<i>παν (το ἐπι)</i>	gn	vacat	Lat ^w	MT = ord: the Arm. reading is a palpable error, repeating the earlier γ ^o τ ^o .
			vacat	ord	
17	vacat		h km bw	ord	
19	vacat		h p bw Eth ^r	ord	MT reads it on its second occurrence in ord., but not on its first.

27	κυκλωτον θυσιαστηριον	η Εθ (vid): κυκλωτον θυσιαστηριον κυκλωτον θυσιαστηριον γ	επι το θυσιαστηριον κυκλωτον θυσιαστηριον γ	ord
28	αντον	ob ₂ r Boh Eth: ω fi ord Boh Eth Lat bw	αντα Μω(υ)σης 2 ^ο ετην 2 ^ο	ord BAy Gacx Fl gn dt
	vacat	vacat	vacat	ord ord
	(κυριω) καθητηριο	ενετειαστο κς	h c gn dpt	ord
30	λαβων	gn Lat	διαβεν	ord
	vacat	gn Lat	και 3 ^ο	ord
	αντων	d f (+ μετ' αντον) Boh ¹ Sah-eod	των νιων αντον 1 ^ο	ord
	(μοι) κς	hy ² ackm gn dpt ejsz f	vacat	ord
31	panis	vacat	των κρεων	ord
	carnis	Sah Eth ¹ Slav Ostrog Georg: Boh dominus for μοι	των αρτων	ord
	ημερας πληρωσεως	άπο των αρτων γ των κρεων gn	των αρτων	ord
32		gn pt ejsz bw: πληρωσεως d	ημερα πληρωθη	ord: pr η Chr
			ημερα πληρωσεως	A cox
			πληρωθη	b ₂
		g ejsz bw: n dp omit	τελειωσεως	h Spec
			έως ημερας τελειωσεως	B*Ay m Chr: pr της f
33		ημερας πληρωσεως	ημερα τελειωσεως	t
			vacat	ord Boh Lat Cyr Spec
35	και (φιλαξεσθε)	GMb ₂ t ejsz r ord Boh Sah Eth Lat: κυριος	ο θεος + ✓ G	ord BAyha ₂ Not in M.T.

TABLE VI

i. v. XXIV	Readings of gn	Authorities agreeing with gn ¹	Alternative readings	Authorities presenting alternative readings	Remarks
2	σοι	ord Arm Boh Sah Eth ^f Or-lat Cyr $\frac{1}{2}$	$\mu\sigma\iota$ vacat	BAY Flm Eth ^e f Cyr $\frac{1}{2}$	j and q missing in this chapter. MT = ord.
					a is missing up to the last clause of ver. 23. MT = ord.
					<i>ινα καιγται</i> Slav Mosq.
3	vacat		$\epsilon\lambda\alpha\nu\nu$	ord	
	<i>ινα καιγται λυχνος</i>		<i>καυσαι λυχνον</i>	ord	MT = ord.
5	$\epsilon\sigma\omega\theta\epsilon\nu$	dpt Arm-codd (et <i>urartur lucerna</i> Arm-ed)	$\epsilon\xi\omega\theta\epsilon\nu$	ord	MT = ord.
7	$\epsilon\kappa\delta\omega$	dpt bw Arm (vid)	$\delta\omega$	ord	MT = ord.
	$\epsilon\pi\theta\eta\sigma\epsilon\nu$	Arm	$\epsilon\pi\theta\eta\sigma\epsilon\nu$	ord	MT = gn.
8	$\epsilon\iota\sigma\alpha\rho\tau\omega\zeta$	BAY*Nh ^a *a ₂ cx dpt bw	oi $\alpha\rho\tau\omega$	Aa ₂ o Boh	MT επαγγηται .
	$\epsilon\iota\sigma\alpha\mu\mu\eta\sigma\iota\omega$	ord	$\alpha\nu\alpha\mu\mu\eta\mu\alpha\tau\omega$	ord Boh Eth ^e Slav	MT επαγγηται .
	$\delta\omega\theta\eta\kappa\eta\alpha\iota\omega\nu\iota\omega$	ord Slav Georg	$\delta\omega\theta\eta\kappa\eta\alpha\iota\omega\nu\iota\omega$	bw Arm	MT επαγγηται .
9	vacat		$\tau\omega\varphi$ 1°	BAY-Na ₂ Flm Cyr	MT = ord; according to a Hexaplar note in v' read $\tau\omega\varphi$.
			ord	Sah (vid) Cyr	v' read $\tau\omega\varphi$.
11	vacat	bw		BAY-Na ₂ Flm Cyr	
14	vacat	bw Arm		ord	MT επαγγηται .
				co esvz f u	
				ord	
					παντες

(<i>ἀνθρωπός</i>) ὄς (<i>λέαν</i>)	BAy dpt Arm Cyr § Thdt (vid)	vacat	MT = ord.
λιθοβολατα	d <small>ν</small> θ <small>σ</small>	Na ₂ mb ₂ r Sah (vid) Or-lat Cyr §.	
ἀνθρωπός οὐτως	λιθούς	ord	ord
t Arm mgs of svz: d omits : p has an entirely different reading.	τις	ord	ord (+ οὐτως N)
a ₂ Fkl m (-os)	ἀσαντως	f	
ποιηθησεται	αὐτως	bw	
και ὁ τυπτων κτηνος ἐπαν ἀνελη ἀποστατω	ἀπτυπτηθησεται και ὁ τυπτων κτηνος ἀπο- τατω αὐτο (αὐτω G [*])	ord	Note in F ¹ θ' (?) <i>ἀπτι.</i> MT = G.
και	και	ord	
κατελθοβαλησαν	vacat	ord	dp omit the verse.
ἐν (λιθούς)	ἐλαθοβαλησαν	ord	
πασα η συναγωγη	vacat	ord	
αὐτο εγω κι γη(αὐτω)	vacat	ord	MT = ord.: accord- ing to a note in v the words do not occur in the LXX (i.e. a Hexa- polar text) & the other translators.
καθητι	a t u mgs of svz	ord	
ἐνετελατο	a u mgs of svz	ord	

TABLE VII

Lev. XXVI	Readings of dpt	Authorities agreeing with dpt	Authorities agreeing with dpt	Alternative readings	Authorities presenting alternative readings	Remarks
1	(<i>βμν</i>) <i>εαυτος</i> χερποντα γλυπτα θησετε <i>ειμι</i>	h Mc gn esvz bw ord ord ord BAyNha ₂ kmb ₂ F1 gn	vacat <i>αιντος</i> χερποντα γλυπτον στησετε vacat	Gox f u Boh (vid) BAyNa ₂ kmb ₂ F1 r gn bw NhGckxgnbwmgosfsv M esvz bw fi GMcox esvz bw fir u Eth (vid) Spec-cod	MT סְנָאָתָה In the case of the insertion or omission of <i>ειμι</i> I only give one or two instances as samples.	
2	<i>ειμι</i>	BAyNha ₂ kmb ₂ F1 gn Boh Eth ^e	vacat <i>ο θεος</i> vacat <i>τοις</i>	GMcox esvz fir u Eth (vid) : bw omits the whole phrase. m Lat ord ord	MT = ord.	
3	(<i>κς</i>) <i>δ θεος ιμιων</i> δηστος	gn f Or-gr Cyr ord	daυτος	B*Av Eth		

(1) ἐπὶ της γῆς ὑμῶν	(1) ord	καὶ . . . ὑμῶν at end cf ὅ	Geox 1 v bw f d ₂ Boh ¹	MT = ḡ & its allies.
καὶ πολεῖος οὐ διέκευσε-		Lat Or-lat		
ται δια της γῆς ὑμῶν δ:		καὶ...ὑμῶν' here and also	Bab Ayha ₂ Mb ₂ Fm esz	
		at end of 6	ir u	
(2) ἐπὶ της γῆς ὑμῶν pt	(2) gn	καὶ...ὑμῶν after (6) ὑμῶν 1 ^o	r Arm	
τα θηρια τα πονηρα	gn	θηρια πονηρα	ord	
διαξέσθε		διαξέστε	h Fklm gn bw r d ₂	
ἔξ ὑμῶν 2 ^o				
els		gn Arm (vid) bw Or-	ὑμῶν 2 ^o	
στησω		lat (vid)	ord	
στηνη		Arm (vid)	ord	
		c gn Arm bw Eth (vid)	θησω	
		ord Boh Eth Or	διαθηκη	
εμι	ord	vacat		
τοι ὅντον τοι δεσμοι		τοι δεσμον τοι ὅντον		
(clt: p = ord)		τοις δεσμοις τοις ὅντον		
παρτα τα		τα		
οινως ὑμιν		ὑμιν οιντως		
επιστησω		επιστησω		
σπουδη		Na ₂ Mamox [*] b ₂ gn esvz		
		fir u Boh		
		F ⁴ G (sub*) cckx		
		g Arm		
		ord		
την				

TABLE VII (continued)

Lev. XXVI	Readings of dpt	Authorities agreeing with dpt	Alternative readings	Authorities presenting alternative readings	Remarks
16	καὶ ἄρο σφακελιγόντας (σφαλε- λιγόντας d)	B* A bw Eth (vid) Or-gr ord	vacat σφακελιγόντα	ord Arm Boh Sah Lat Na ₂ Makmxb ₂ gn fr Boh ^w Sah (vid) Eth (vid) ord	
18	(ἔδορται) αὐτά τοι (παιδευσατ) πληγαίς ἐπτα ἐτεραίς	N Gcxv ^a gn bw Arm Boh Sah Lat B gn bw	vacat ἐπτακις ἐπτα	ord BA gn Arm bw Lat Gx h u	MT עַבְשׁ.
19	σιδηρούν		πληγαίς ἐπτα πληγαίς ἐπτα πληγαίς ἐπτακις pr ὡς	Na ₂ acb ₂ fir Boh Sah Mkmo Fl esvz a ₂ Mackmob ₂ F esvz fir u d ₂	MT לְגַרְבָּנָה
20	σπροφον		ώς σιδηρον	1 Boh (vid) Sah (vid) Eth (vid) Lat Syr-ap Barh f Boh	
21	μετα ταυτα ἐτα (πρετησθε) πορευησθε	ord Boh		MT הַלְבִּנָה. MT omits μ. τ. Gcx Syr bw qu	MT + נִצְׁבָּה.
			+ προσ με		
					variations)

				MT = dpt.
22	<i>καὶ προσθῆσω</i> <i>ποιησει</i> <i>ἔργιαν ἐστοτα</i>	w Boh ¹ BAha ₂ b ₂ gn e ord	<i>προσθῆσω</i> <i>ποιησει</i> <i>ἔστοται ἔργιαν</i> <i>ἔργιανθησονται</i>	ord Boh ¹ Sah Eth o Boh BA ² ha ₂ Arm (vid) Sah (vid) ord
23	<i>ἔαν ἐπι τούτοις</i>	Mao esvz fir qu Arm Boh Lat mo gn esvz r Eth	<i>ἐπι τούτοις ἔαν</i> <i>εἰς 2°</i> <i>ἐν τῷ θηψατ</i>	MT = dpt. ord ord
25	<i>ἔφ</i>	gn Arm (vid)	<i>vacat</i>	MT = ord.
26	<i>θηψατ</i>	<i>καὶ ἔγω χβ₂</i>	<i>vacat</i>	MT = dpt xb ₂ .
27	<i>(ἔαν δε) καὶ</i>	<i>καὶ ἔγω χβ₂</i>	<i>καὶ τας σαρκας 2°</i>	MT = ord.
28	<i>καγω</i>		<i>φαγεαθε 2°</i>	ord
29	<i>καὶ 2° (dp only of this group)</i>	h Arm-ed Lat vacat (dp only of this group)	<i>ἔγω</i>	MT = ord.
32		h gn Arm e f Boh Lat vacat	<i>σαββατει</i> <i>ὑμων 2°</i>	MT = ord.
35	<i>καὶ σαββατει</i>	<i>αὐτων και δια τας ἀμαρτιας των πρων αὐτων</i>	<i>αὐτων</i>	BA b' yNha ₂ Gcx gn Arm bw
39			<i>των πρων αὐτων</i> <i>ὑμων</i> <i>αὐτων (pt)</i>	i* f w h c gn Arm
				<i>αὐτων μετ'</i> <i>αὐτων αἰτων</i>

d and e omit *ἔν* (30)—
αὐτων (40).

TABLE VII (*continued*)

Lev. XXVI	Readings of dpt	Authorities agreeing with dpt	Alternative readings	Authorities presenting alternative readings	Remarks
39			<i>aντων καὶ ἐν ταῖς ἀμαρτίαις πᾶραν αὐτῶν μετανοῶν</i>	Gx	MT = Gx: according to a Hexaplar note in v' <i>σ' = G.</i>
43	<i>ἐνκαταλεφθησεται</i>	ἡ A Mao esvz fir qu Lat	<i>αντων</i>	ord	MT = ord.
44	<i>διντων</i> <i>ἐγω γαρ</i>	akmob ₂ Fl esvz fir qu Lat	<i>διντων αντων</i>	ord	MT νιντων . According to a Hexaplar note in v' and λο ^ο read <i>διντων</i> .
45	<i>παντων των</i>	gn Arm esvz bw qu Thdt	<i>των</i>	ord	MT = ord.
46	<i>τα δικαιωματα καὶ οὐρανοῖς</i>		<i>οὐρανοῖς</i>	ord	N Mo qu insert <i>τα δικαιωματα καὶ οὐρανοῖς</i> earlier. So too Lat.

TABLE VIII

Reference	Reading of bw	Authorities agreeing with bw	Alternative readings	Authorities presenting alternative readings	Remarks
Lev. xix					q is wanting throughout this chapter.

2	παση τη (συμαγγη)	ord Bohl Sah Eth Slav	τη	BAYNha ₂ gn Arm-codd MT = bw.
5	των δεκτας	ord	τη	Bohw cm dt Gcx gn dpt N GMackox dpt s fi u BAG ^a a ₂ F*lm r
7	αθυτος	k gn	σ' δεκτην.: α' τη ειδοκα ιμων; θ' εις δεκτον ιμων; σ' εις το ειδοκηθηται ιμων. (ιμων h ^a c zif Bch);	δεκτην.: α' τη ειδοκα ιμων; θ' εις δεκτον ιμων; σ' εις το ειδοκηθηται ιμων. (ιμων h ^a c zif Bch);
8	αντα	c		MT ΚΚΚΖ.
9	του εκθερισαι	c		
10	τας (βωγας)	Nha ₂ GMackoxb ₂		
11	και οι	gn ejsvz fi u Phil Spec		
12	(τον πλησιν) αντον	r Arm Boh Sah Spec	οιδε	neque Arm Eth Lat. MT ΣΓΛ.
	το δημοια	BAYNha ₂ Gacx gn	vacat	MT = bw.
	κυριου		το δημοια το δημιοι κυριου τον θεον ιμων	MT = bw.
13	αρπαξεις		τον θεον ιμων αρπα αρπαξεις	MT ΤΤΖ.
16	προσδευση	προευση		MT = bw.
18	κυριος ο θεος ιμων	κυριος		MT = G & its allies.
20	αντων απηλευθερισται	h z(mg)	αντων απηλευθερισται	MT = k: Sam Σ. BAYNha ₂ b ₂ ejsvz
		h	απελευθεριστη	Flm

TABLE VIII (*continued*)

Reference	Reading of bw	Authorities agreeing with bw	Alternative readings	Authorities presenting alternative readings	Remarks
Lev. xix				G Makbgn ptirus (mg) c k*o d f	MT = ord.
22	καὶ ρῶ		ἢ λευθερῶθη κρῶ	ord	MT = ord.
	καὶ πέρι		ἢ λευθερῶθη	ord	MT = ord.
23	(βριστιμον) vacat	gn Arm Eth Phil Cyr-ed	καὶ 2 ^o	ord	MT = ord.
	ἔσται	Phil Cyr ½	+ ὑμιν (2 ^o)	ord : gn inserts later.	MT = ord.
26	ἔστεθε		ἔσθθε	ord	MT = ord.
27	οὐδε	Eth	οὐ	ord	MT = ord. 1 MS Sam Vulg = bw.
28	ψυχῆν		αὐ	A o	
				ψυχῆς	ord
				ψυχῆ	ord (including w)
				ἐν ὑμιν	ord
				ἀνομαλας	ord
				vacat	ord
				ἔκωσανθηγατ	ord
29	ὑμιν b (not w)		τον θεον	τον θεον	MT = ord.
	δδικας				
31	τοις (ἔργαστριμνθοις)	N gn			
	μανθηγατ	y Fklm Eth Latw Luc			
32	κυριοι τον θεον	Spec			
33	ἐν ὑμιν προσῆλυτος			γ προσῆλυτος ἐν ὑμιν	MT γν γῆς:
				προσῆλυτος ὑμιν	Sam Vulg Syr Targ
				προσῆλυτος	ג נטהר נ
				ὑμιν προσῆλυτος	ה
					ord

TABLE VIII (continued)

Reference	Reading of bw	Authorities agreeing with bw	Alternative readings	Authorities presenting alternative readings	Remarks
Lev. xx 9	$\dot{\epsilon}\alpha\nu\delta\epsilon\dot{\alpha}\nu\theta\rho\omega\pi\sigma\delta\dot{\alpha}\nu\theta\rho\omega\pi\sigma$		$\dot{\epsilon}\alpha\nu\dot{\alpha}\nu\delta\dot{\alpha}\nu\delta\epsilon\dot{\alpha}\nu\dot{\alpha}\nu\delta\dot{\alpha}\nu\delta\epsilon\dot{\alpha}\nu$	Maxx ejsvz u gn Sah Or-gr ord gn dp Sah Eth ^e BAyha ₂ mx u Spec ord Boh Or-lat ord	MT = M and its allies.
10	$\kappa\alpha\dot{\alpha}\nu\delta\dot{\alpha}\nu\delta\dot{\alpha}\nu\delta$	t Eth ^f	$\kappa\alpha\dot{\alpha}\nu\delta\dot{\alpha}\nu\delta\dot{\alpha}\nu\delta$	MT = gn. y ends in this verse.	
16	$\epsilon\iota\alpha\epsilon\lambda\epsilon\nu\sigma\tau\alpha$	ej	$\pi\rho\sigma\lambda\epsilon\nu\sigma\tau\alpha$	$\kappa\alpha\dot{\iota}\delta\gamma\tau\eta\dot{\alpha}\rho\chi\eta\mu\sigma\sigma\eta\eta\tau$	MT = ord.
17	vacat		$\alpha\dot{\nu}\tau\eta\delta$	vacat	MT = bw.
	$\kappa\alpha\dot{\iota}\delta\lambda\theta\mu\sigma\sigma\eta\tau\alpha$		$\alpha\dot{\nu}\tau\omega\pi$	vacat	MT = ord.
	$\dot{\iota}\gamma\lambda$		$\lambda\eta\mu\psi\tau\alpha$	ord Bch	MT = ord.: Vulg Syr plural: f omits the phrase, p the clause.
	$\kappa\mu\mu\mu\eta\tau\alpha$				
18	$\tau\alpha\gamma\epsilon\eta\alpha\sigma$	B*vidAh c gn	$\tau\eta\gamma\epsilon\eta\alpha\sigma$	ord	
19	vacat	$b_2\epsilon\eta\alpha\sigma$	$\kappa\alpha\dot{\iota}$	ord	MT = ord.
	$\dot{\alpha}\pi\epsilon\kappa\alpha\lambda\eta\psi\alpha\sigma$	A f	$\dot{\alpha}\pi\epsilon\kappa\alpha\lambda\eta\psi\epsilon\pi$	ord	
	$(\dot{\alpha}\pi\alpha\sigma\sigma\eta\tau\alpha)\dot{\alpha}\tau\epsilon\kappa\alpha\tau$	h c gn Arm (pr e ^l)	vacat	ord	
	$\dot{\alpha}\pi\alpha\theta\alpha\mu\eta\eta\tau\alpha$	dpt (with $\lambda\eta\mu\psi\eta\tau\alpha$ for $\dot{\alpha}\pi\alpha\sigma\sigma\eta\tau\alpha$)			

STUDIES IN THE SEPTUAGINTAL TEXTS
OF LEVITICUS

NUMBER THREE

ARTICLE V.

STUDIES IN THE SEPTUAGINTAL TEXTS OF
LEVITICUS.

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III.

IN dealing with the groups that remain to be considered we must take a short course on account of the deficiencies of the apparatus. The group *fir* cannot be satisfactorily treated because its members separate so often that it is frequently impossible to discover what its true reading was. It should, however, be remembered that, as was shown in the *Bibliotheca Sacra* for April, 1913, the MS. *f* in particular often has readings which are independently attested by the Latin Vulgate, and that, however carelessly it may be written, it must always rank as one of the most important Septuagintal authorities. I desire here to indorse the remarks made about it by Dahse in his "Textkritische Materialien zur Hexateuchfrage" (vol. i.), with the reservation that I do not agree with his attribution of it. The group seems to me to be, in the main, either Hesychian or pre-Hexaplar.

Moreover, the method of treating the Egyptian versions, to which allusion was made in the first article of this series, renders the task of dealing with texts that are possibly or probably Hesychian much harder than that of handling the Lucianic groups. Of the three groups that remain—the *B* group, the *F* group, and *qu*—the third seems to present a text that is in some ways akin to the texts of *Mob₂*. A very

important passage for our purposes is to be found in chapter v. 2. The text of B ends with ἀκαθαρτῶν, but F^bGMac₂, gn, dpt, esvz (j is here missing), qu, Arm, Eth^c, Or-lat, and Eus read, with minor variations, τῶν ἀκαθαρτῶν ἡ θυησιμαιον ἐρπετον ἀκαθαρτον και λαθη ἀπ' αὐτον και αὐτος μεμιανται και πλημμεληση. This is clearly an addition to the original Septuagintal text; and, in fact, the asterisk is found in some MSS., though it is differently placed. The words are present in the Massoretic text. Now it happens that, in the minor variations, Mqub₂, Eth^c, and Or-lat hold together almost continuously, reading, τῶν ἀκαθαρτῶν και λαθη ἀπ' αὐτον και [Eth^c omits this word] μεμιανται. (It should be remarked parenthetically that the Greek translators appear to have read יְרָשׁ for the Massoretic יְרָשָׁ earlier in the verse, and to have found it differently placed: and the displacement has led to some of the trouble.) Here the addition as found in qu, etc., is not so faithful to the Massoretic text as the reading of the Lucianic authorities; while G and Eus follow a middle course, omitting the words ἡ to ἀκαθαρτον, but retaining the other words which qu omit. Therefore we have here four important types of reading:—

- (1) The original LXX, omitting these words: this is here represented by BAy(h)a₂, F*klm, ox, bw, fir, Boh, Lat. (In h the first few words of the addition are found; but, as we have previously had occasion to notice, this MS. gives us a text which has been glossed from some Lucianic source.)
- (2) The Lucianic reading, agreeing most fully with the Massoretic text, represented with minor variations by F^bac, gn, dpt, Arm, and esvz.
- (3) The reading of Eusebius and G, giving us the Palestinian text.
- (4) The reading of Mqub₂, Eth^c, Or-lat, which is here

more remote from the Massoretic text than either of the other two. This reading is at least as old as Origen, whose quotations are not always Hexaplar.

Clearly Hesychius must have followed either (1) or (4)—probably the former. The passage is interesting for the history of the LXX as a whole and for the antecedents of the text of qu in particular. It may now be recalled that in chapter xvi. 10 qu and Mob₂ were among the non-Lucianic authorities that presented the Lucianic addition, which in some form was probably older than Lucian, as it occurs in the Latin.

On the whole, however, I see no reason to suspect qu of presenting a text that is in the main Hexaplar or Lucianic. It appears to me to be one of the least distinctive and interesting of those that have come down to us. The fact that it seems to be strongly Egyptian in certain chapters of Exodus of course proves nothing for Leviticus, and it is noteworthy that it seldom seems to present readings in this book that appear to be Hesychian. My studies have led me to agree with Dahse's conclusion that this group does not bear a recensional character, and I think it goes back to an archetype which presented the *κοινη*, more or less influenced by the general mixing of texts. It is thus largely pre-Hexaplar.

In Tables IX. and X., certain readings of the B group in Leviticus xxii. and F1 in Leviticus xxv. are respectively taken as the standards. A number of the readings given merely illustrate the peculiarities of other groups (gn, dpt, etc.), which have been discussed in the previous articles and are cited for this purpose only. Such are readings in xxii. 3, 6, 10, 12, 19, 21, 23, 32; xxv. 2, 5, 6, 14, 29. It will be seen that the various groups fully retain the mutual relationships that we have already noted. Two readings in chapter

xxv. are quoted because of suggestive resemblances between Egyptian versions and particular MSS. The first is xxv. 14–15, where the misplaced *καὶ* in f and the Bohairic is very important. No sense can be made of the word in this position; and the improbability that it should have been misplaced in this way independently in two different texts strongly favors the view that we have here a copyist's error that originated in Egypt. In the other passage (xxv. 29), the Sahidic, a₂, and x present traces of a common origin.

Next, as to the relationship between the B group and F1. If these tables be carefully considered, it will be seen that, on the whole, these two groups are extremely alike, and that the differences between them in these two tables (apart from the usual sources of scribal error) are chiefly due to two causes: (1) Hexaplar or Hebrew influence on one of the two types (e.g. on B in xxii. 21; xxv. 2, 7, etc., on F in xxii. 5, 7, 18, etc.); and (2) slight grammatical revision of the F text (e.g. xxv. 10, *ἔστιν*, 54). Generally speaking, the two groups belong to one and the same family. As has previously been remarked, m and k go closely with F1, though k is in many respects one of the most Hebraized of MSS. But there is one other fact to be noted, viz. that the F group rarely shares the readings of B that appear to be specifically Hesychian. This suggests that the F group goes back to an archetype which presented the *κοινὴ* in a form similar to that on which Hesychius worked.

In Table IX., we have the readings of a new witness, Δ₆. This is a fourth-century Sinaitic vellum text. In the readings quoted it always agrees with one or more members of the B group, except where it has a text that is peculiar to itself and may be due to individual scribal error (ver. 4, 13). It is to be observed that in verses 11, 13, and 28 it is the only

other MS. that supports members of this group; while in verses 10, 18, 19, and 31 it has readings that help to establish its close relationship to the group.

In chapter xxii. some of the more important pre-Hexaplar readings preserved by B and its allies appear to be in verses 3, 7, 9, 12, 13, 18, 24, 28, and 31. In verse 22 the authorities in the fifth column seem to have kept the original LXX. In verse 30 *αὐτη* is a second rendering of **וְהַנִּזְבֵּה**, which is already represented by *ἐκεινη*. In chapter xxv. F seems to have retained pre-Hexaplar readings in verses 2 (*όταν*), 7, 32, 35, 36, and 52; while in verse 9 B and its allies appear to have a Hesychian reading, and the authorities in the fifth column have pre-Hexaplar readings in verses 10 (gn and its allies), 32, 33, and 50 (B and its allies). The addition to the text of *dpt* in verse 2 represents a not infrequent characteristic of this group, which seems to contain a certain number of Greek glosses over and above the class consisting of repeated phrases, which it shares with the Armenian and gn.

On the whole, it seems to me that the B group in Leviticus is descended, in the main, from a Hesychian text, though it has been influenced from other sources — particularly by the Hexaplar readings.

It may be well to note a few readings that appear to be specifically Hesychian. In ii. 13 the words *κυριω τω θεω ιμων* appear (with minor modifications) in BAyha₂, fi, bw, and Cyril; but they are omitted by the Massoretic text, all the other Cambridge MSS., the Armenian, Bohairic, Ethiopic, Latin, and Philo. It is noteworthy that the best pre-Hexaplar authorities here are on the side of the Massoretic text, and so lend special importance to Cyril's reading. In iv. 22 *και αἱμαρτη* occur in BAha₂ (y is missing), x, b, fi, Bohw, and Cyr ½, being omitted in the Massoretic text, all the other

Cambridge MSS., Arm, Boh¹, Eth, and in Cyr ½. In v. 15 *των ἀγιων* is read by BAy, Boh, and Cyr-ed; while most MSS., Arm, Ethe, Latw, Or-lat, and Cyr-cod follow the Massoretic text in reading *τω ἀγιω*. In vi. 30 (23) for *τω* = Massoretic text, A, ko, b', f, qu, M(mg), Or-lat, and Cyr-ed, read *τοπω*. The testimony of Or-lat proves that this reading was pre-Hesychian, but Cyr-ed shows that it was adopted by Hesychius. In iv. 7 BAha₂, w, Boh, Lat² (vid), and Cyr have *των ὀλοκαυτωματων*, where all the other Septuagintal authorities and the Massoretic text have a singular word. The fact that w here seems to present a Hesychian reading is not important, as this MS. goes back to a text that had been heavily glossed. Thus in Leviticus i. 13, 14; ii. 4, for *ὅλοκαυτωμα*, it reads *μυρον*, a corruption of Aquila's *πυρον*; and in iii. 16 it actually presents *λεγων μυρον* ("meaning *μυρον*") as its text. But the other points of contact between Hesychius and bw may have importance in the ultimate tracing of the bw text.

Summing up the main results of our inquiry, we may say that, of the non-Hexaplar groups, qu and Fl do not appear to have a recensional character. Of the others, ejsvz seems to be a late recension, and gn and dpt have close relations to the Armenian and the Antiochian fathers. They show the impress of two minds, not of one; and, though nearly connected, must not be treated as a single recension. Ranged against them are BAyN Δ₆ha₂ (which is largely Hesychian), and fir. Of this last group it is impossible to say much, owing to the vicissitudes which its text has undergone in transmission. Of the Hexaplar group, c has special relations to the Antiochian authorities, Mob₂ are connected with qu; and k and m, with Fl; o and x probably embody some

Hesychian readings. Of the B group, h has been largely glossed from some Lucianic source. Lastly, the group bw preserves a recension that has a marked character of its own, strongly influenced by the later Hebrew and largely recast, but containing many pre-Hexaplar readings and interesting points of contact, alike with Lucian and Hesychius. All our MSS. and groups contain pre-Hexaplar and Hexaplar readings, and all have been influenced by the general mixing of texts.

It is important to observe that the results we have attained for the book of Leviticus agree very largely with those reached by Rahlfs for the Psalter. This is the more interesting, as I had done most of the work for these articles before looking at his volume.¹ He holds that, in that book, B is Hesychian, that 55 (= h) contains many Hesychian readings, and that Hesychius took as the basis of his work an Egyptian text similar in character to that which formed the foundation of Origen's labors and altered it very little (p. 235). This latter finding entirely agrees with the facts we have had occasion to notice in Leviticus regarding the resemblance between the text of the B group and the F group, Mob₂, qu, etc., and also the frequent separation of the authorities into two main types of text — those representing a Lucianic form and all others, either with or without Origen's asterisked or obelized passages. Further, Rahlfs points out that Lucian corrected a text that perhaps differed from the others to agree with the Massoretic, and freely altered it in many details (p. 236). This, again, fits in with the observations we have made for Leviticus. When he further adds that a Lucianic text with some modifications became the official text of the Greek Church, we are reminded

¹ *Septuaginta-Studien*, vol. II. (1907).

of Dahse's view that the lectionary d_2 follows the text of dnpt in Genesis. But I think that in Leviticus there are more types of text than in the Psalms, and that this complicates the problem. In Kings he holds that the Ethiopic is pre-Hexaplar, in the Psalter mainly Hesychian. From what we have seen, it would appear that in Leviticus it certainly has a pre-Hexaplar basis. Undoubtedly in the readings we have had occasion to examine it has had none of the specifically Lucianic characteristics. Neither, on the other hand, is it quoted for distinctively Hesychian readings; but it often presents pre-Hexaplar characteristics, and is frequently seen in isolated agreement with groups or MSS. that appear to contain the *κοινη* in a more or less unmixed form.

Further, though we have been unable to make much study of the Egyptian versions, for the reasons already noted, I think it not improbable that the remarks Rahlfs makes respecting the Sahidic in the Psalter may prove to be true of Leviticus also. He thinks that this version represents a pre-Hexaplar text which had not been influenced by a recension,¹ and shows with what license the text was treated. Now we have seen an addition in xxv. 2 and may note a couple of readings in the last verse of the book. To "Lord," Sah adds *Deus*; and for "to the children of Israel in Mount Sinai," it reads "in Mount Sinai *to announce* to the children of Israel," with Eth, which has "*that he might speak*" for "*to announce*," and f, which, however, has only the Sahidic order without its addition.

¹ *Op. cit.*, p. 219.

TABLE IX

Lev. XXII	Readings of BAYNha ₂	Authorities agreeing with this group	Alternative readings where material	Authorities presenting alternative readings	Remarks
2	(το δημα) το διγορ μου (BAh ₂)	b ₂ Flkm js bw i u	μου το διγορ τοι δημου μου	gn Arm dpt f Sah N Mac (pr μου) ox evz r	MT שׁתַּי (שׁוֹתַי). y begins in ver. 4: q is missing throughout the chapter: frag- ments of Δ ₆ survive.
3	δημιξωσι (BA) δημ' ξμου		ord: -ουσιν α ₂ κ r ord	Nh Δ ₆ cx F gn bw gn (om. μου) Arm dpt b ₂ Eth ^c	MT נצנְלָה
4	δ Θεος δημωρ λεπρα (BNha ₂)		Δ ₆ Flkm dpt ord -αν Δ ₆	ord Arm Boh Sah Eth A kmx gn dpt s bw f u bw	MT = ord.
5	δημις (BAY)		η δς pr η	ord Arm Boh Sah Eth Cyr	MT שׁנָה
6	αντωρ (BAYh)	b ₂ Arm-ed Cyr	αντου	Na ₂ Δ ₆ ord Arm-codd Boh Sah Eth ejsvz	MT נז
7	ονκ εδεται τωρ (BAYh ₂) εστιν αντου (BAY)	ord Δ ₆ b ₂ gn Cyr bw	ον φαγεται πι δημο αντου εστω	N ord Nha ₂ Δ ₆ ord Arm Boh Sah Cyr	ο' σ' θ' ονκ εδεται v. MT נז MT = ord.
8	ον φαγεται (BNa ₂)		ord (with variations to φαγετε)	ονκ εδεται	Ay mgs of sv.

9	αὐτὸν (B* Αὐτόν) (ἐαν) δέ (BAY)	Arm k r Eth	Αὐτόν Δ ₂ ord Arm Boh (vid) Cyr	MT נ MT נ
	δέθεος (BAYha ₂)	Flkm dpt	vacat	MT = ord.
10	οὐ φαγῆται ι ^ο ἢ	Δ ₆ ckmb ₂ Fl bw ord	οὐκ ἔδεται κατ	MT = gn.
	οὐ φαγῆται ι ^ο ἢκ (των ἀρτων αὐτού)	Δ ₆ cmhb ₂ Fl bw Δ ₆	οὐκ ἔδεται ἀπ' (αὐτων)	MT נ
11	(BAY)	vacat	vacat	MT נ בְּרִירָה
12	των ἀπαρχῶν λεπεος (ByNha ₂)	ord ord	την ἀπαρχην pr ἀνοι	cp. LXX ver. 12: MT = ord.
13	ἐκβεβλημένη	(BAY Na ₂)	pr η	MT γ.
	ην (BAYa ₂)	bw: η ον Δ ₆	η	
	τον πατρικον (BAYN)	Δ ₆ (vid) Cyr-cod ι	+ αὐτης	
	οὐ φαγῆται (BAYNa ₂) (εναγητην)	ord	οὐκ ἔδεται	
	(BAYha ₂)	Ιεραην	pr των ιερων	
	των ιερων ιερων	ord	pr ιερων	
	(BAYha ₂)	Ιεραην	pr filiorum	
	των ιερων ιερων	pr ιερων	pr ιπο	
	(BAYha ₂)	Ιεραην	pr ικ	
	των ιερων ιερων	vacat	vacat	
18	της θεων (BAYha ₂)	Δ ₆ (vid) η ι Cyr-cod: post προσηλυτων γ	Δ ₆ (vid) η ι Cyr-cod: post προσηλυτων γ	MT = ord.
	της θεων (BAYha ₂)	Δ ₆ Flkm : κω	τω κω	MT = ord.
		τω θεων f		
		cb, gn dpt bw		
		ιερων (BAvha ₂)	ιερων	

TABLE IX (*continued*)

Lev. XXII	Readings of BAYNha ₂	Authorities agreeing with this group	Alternative readings where material	Authorities presenting alternative readings	Remarks
19	ἀμωμα ἀρσενα	Δ ₆ (vid) cx F Cyr: ἀμωμα ἀρσενικα b ₂ ord	ἀρσεν ἀμωμαρ ἀρσενα ἀμωμα	gn Arm dpt Eth ord Boh	
20	δέκτωρ	ord	δέκτα	gn dpt bw Boh	
21	θυσταυ (BAYN _{a₂})	ord	πρ τα δωρα αὐτου κατα πασαν διμολογιαν αὐτων ἢ κατα πασαν αἱρεσιν αἴτων	h Mc g Arm dpt ejsvz Lat	Ex 18: not in MT: Mvz prefix an asterisk.
			πρ τα δωρα αὐτου πρ δωρον + κατα ι ^ο . . . αἴτων πρ η	n bw r	
				ord Arm Boh Eth Cyr: Δ ₆ η . . .	MT = B.
				ord	MT = B.
				Fln dpt ejsvz r Eth	MT γι
				Makox dpt ejsvz fir u	MT = B.
				Cyr-ed	
				gn Arm v(mg) eijz Arm-codd	
				ord	
22	κυριψ ι ^ο	Δ ₆ cmb ₂ Fl gn bw	θω	ord	
				gn Arm v(mg) ord	
23	ἢ ι ^ο	κατ		bw Eth	
		προσδεχθησεται		ord Boh Lat Cyr	
		(B* A ² γ)		ord Boh (vid) Cyr	
		προσαξεις (B)			
				+ αἴτων	
27	μητερα	m gn Arm Lat			

28	<i>κυριψ</i> (BAyha ₂) <i>τα παιδα</i> (BAyha ₂) <i>σφαξεις</i> (BAyha ₂)	<i>b</i> , <i>bw</i> <i>Δ₆(vid.)</i> Arm Boh <i>non liguet Δ₆</i>	<i>pr τω</i> <i>το παιδιον</i> <i>σφαξεις</i>	ord Cyr ord Lat Cyr ord Arm codd Bch Eth Lat Cyr: <i>offeretis</i> Arm-ed
29	<i>χαρμοσυνης</i> <i>αντη</i> (BAyNa ₂)	ord ord	<i>alyssews</i> vacat	<i>29 αντο 30 αντη: o' αντο</i> <i>αντη: λ αντο αντην</i> It is really a second rendering of Αντη = <i>ēkeuyη.</i> MT = ord: Sam = B.
30				MT ΑΝΤΗ (ΕΣ)
31	<i>αντας</i> (h <i>αντα</i>) <i>ον</i> (<i>το δρομα</i>) <i>τον αγιον</i>	<i>Δ₆ m</i> Boh ord ord	<i>+ ἀγιον κυριος</i> <i>+ μη</i> <i>το ἀγιον</i> <i>το ἀγιον μου</i> <i>το ἀγιον μου ἀγιον κς</i> <i>μου το ἀγιον ἀγιον κς</i>	ord Makmo Fl dpt ejsvzru d Eth Im bw k gn Arm pt
32				

TABLE X

Lev. XXV	Reading of Fl	Authorities agreeing with this group	Alternative readings	Authorities presenting alternative readings	Remarks
2	<i>δταν</i> <i>σαββατα</i>	ord Eth ord	<i>έαν</i> <i>pr κατ ποιησετε</i> <i>pr facere</i>	BAyNha ₂ Gcx gn dpt Sah	j and q are wanting in this chapter. MT י MT נשב

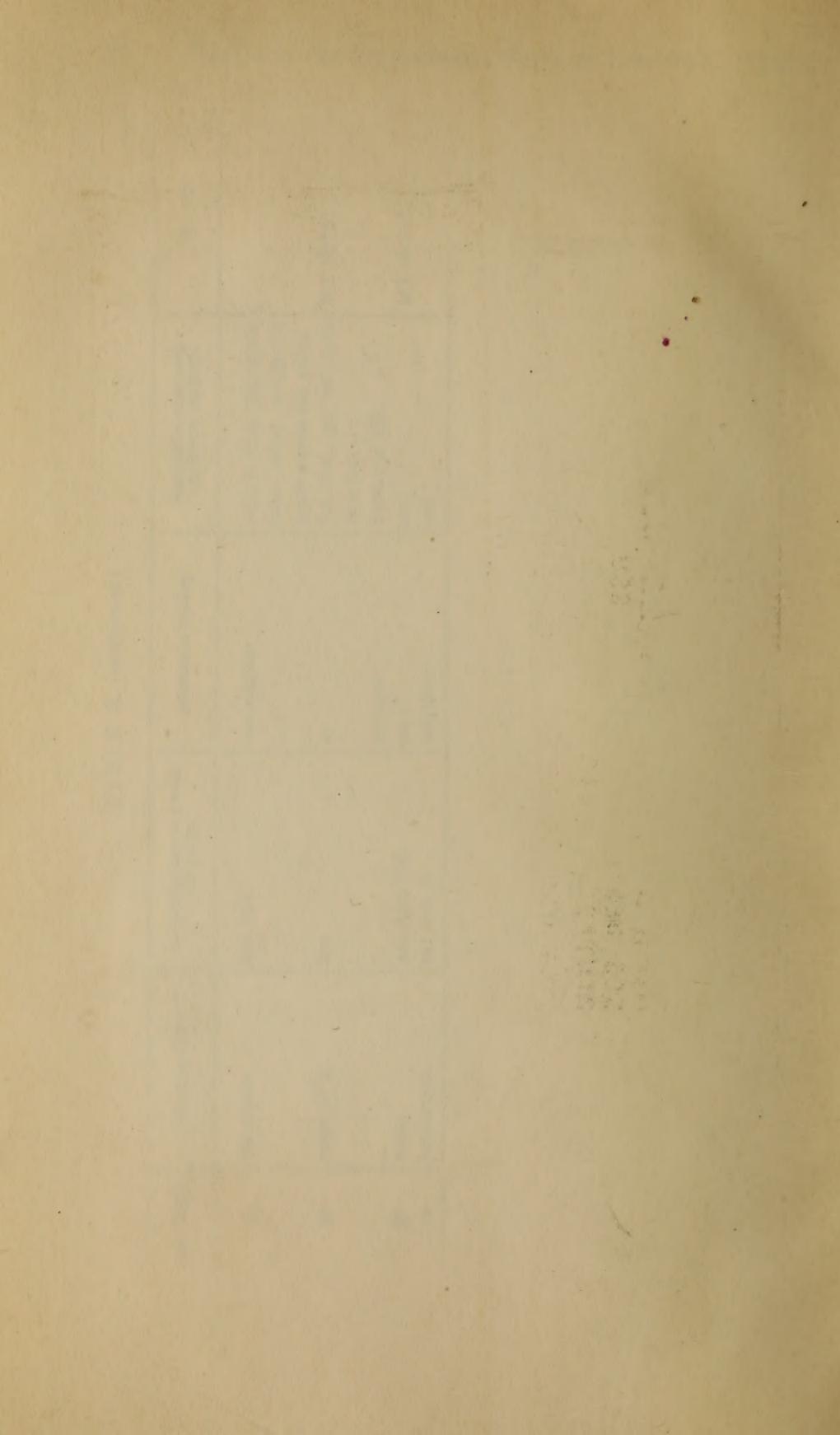
TABLE X (*continued*)

Lev. XXV	Reading of Fl	Authorities agreeing with this group	Alternative readings	Authorities presenting alternative readings	Remarks
4	τψ δε τησ ἀμπελον ἀγρου ἐκθερετες τησ γησ	ord ord ord BAya ₂ m b ₂ ord	ἐν δε τψ τον ἀμπελωνα ἀμρου ἐκθερετες + ὑμων + σου vacat τους ἐν τη γη	Maob ₂ dpt esvz ir u n Arm Eth mgs of svz gn dpt mgs of Msv ord gn Arm pt (d τη γη ὑμων) bw Faang Gcx Sah ord 1 ord	MT סְבָדָל צְבָא MT סְבָדָל צְבָא ... τους ἐν τη γη v. MT = Fl. MT סְבָדָל צְבָא ... τους ἐν τη γη v.
5					
6					
7	(παροκψ) σου τησ γησ (σου) (F)	Gckmxh ₂ Sah a ₂ esvz bw Eth	Ιλασμου + ἀφεσεως vacat τη γη	BAyNha ₂ Cyr bw gn dpt f Boh Sah ord bw	MT = ord.
8	ἐξιλασμου ἐναιτον	ord Thdt ord			
9		m BA kmb ₂ u	ἐσται πατριων μεριδα	ord Cyr bw Arm (vid)	MT סְבָדָל
10					
II	al-ην ἐσται ὑμην πατριων	Mcckob ₂ dpt esvz r u: Cyr-cod (al-ηνς)	πατριων ἐσται αιτη αιτη	ord: Eth pr et siti vobis: Boh pr vobis est GMk*: -erau c: -ηται o ord: Philo ord	
	(οιδε) ἀμησετε	Ba ₂ g: -ητε a u ἀμησε m km svz	pr μη μη ἀμησητε ἐν τω		
	ἐν δε τω				

14	κατ̄	ord	vacat	f Boh ¹
	ἀνθρωπος	ord	ēκαστος	dpt
15	μετα	ord	pr κατ̄	f Boh
23	βεβαιωσιν	ord	βεβηλωσιν	Nh b ₂ dpt bw u mgs of Msv
27	σπερ χει	B* Ayh km r Sah	δ' ὑπαρχει	MT γιν̄ = ord.
			δ' ὑπερεχει	bw u
28	αὐτον̄ ἡ χειρ	a ₂ lkm ₂	τη χειρι	ord Boh Lat
			ἐν τη χειρι	bw
29	ἡμερων̄	ord	ἢ χειρ αὐτον̄	g Arm Eth
			+ τη πρασει αὐτης	ord
			ἡμερολεκτος	dpt Arm: -δεκτος g;
			ἡμερολεγδον̄	-δεκτον̄ M(mg)
			+ δεκδον̄	Gc: -δεκτον̄ k
			+ δεκδον̄	a ₂ x
			+ octo anni	Sah
			αὐτη	MT γιν̄
30	αὐτης	BA m Arm Sah (vid)	αὐτη	Gk x g dpt
		Cyr-ed: post δοσ n.	vacat	ord Boh Eth Cyr-cod
		ord	vacat	dpt fir Boh ¹ Cyr-cod
31	κατ̄	BAyNha ₂ Gckmx	λυτρωσητατ	ord
33	λυτρωσαιμενος	Makmobj ₂ dpt esvz	vacat	ord
35	(σου ι ^ο) δ' μετα σου	fir(om. δ) u Boh Eth Lat	vacat	ord
36	κπ̄ (τον̄ θεον̄) (F)	ckm gn Arm dt (p Lat	vacat	ord
		om. the verse) Boh Sah		
		M dpt		Flng ord
		k fi u Boh Eth		ord
		κι		ord
43	μοχθει (F*)	συγγενειων̄	συγγενειων̄	a ends in ι ^ο .
45	συγγενειων̄	(εκαστος) ὑμων̄	(εκαστος) ὑμων̄	MT = ord.
46				MT = ord.

TABLE X (continued)

Lev. XXV	Reading of Fl	Authorities agreeing with this group	Alternative readings	Authorities presenting alternative readings	Remarks
49	<i>της σαρκος</i>	km Boh	<i>των σαρκων</i>	ord: A adds <i>της σαρκος</i> later, after <i>φυλης</i> : 1 reads <i>σαρκος</i> for <i>φυλης</i> . BANha ₂ , gn bw Arm Boh Lat Farg ord Eth. ord ord	MT נַעֲמָה
50	<i>ημερα</i> (F*)	km	<i>ως</i>		
52	vacat	km Arm Eth m: -eraik	<i>ως ἡμερα</i> kai 1 ^o <i>λυτρωσατ</i>		
54	<i>λυτρωσηται</i>			MT = ord.	



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